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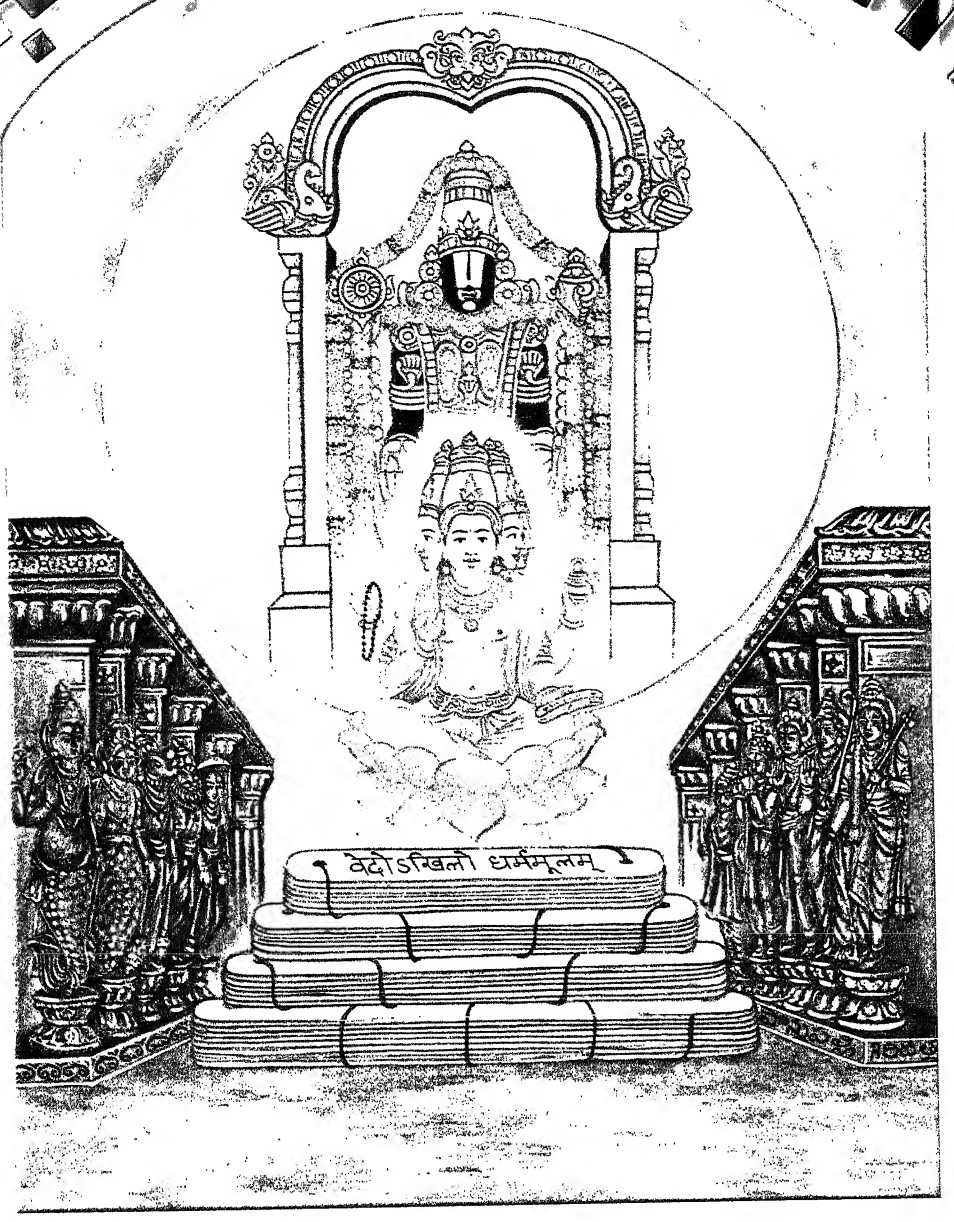

CENTENARY CELEBRATIONS OF VEDAGAMA PATHASALA, TIRUMALA

(JULY 5 - 8, 1999)

TIRUMALA TIRUPATI DEVASTHANAMS

TIRUPATI

SRI TIVAIJAYANTI

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DIRECTOR GENERAL
S. V. Institute of Higher Vedic Studies
T.T.Devasthanams, Tirupati

CENTENARY CELEBRATIONS OF

SRI VENKATESWARA VEDAGAMA PATHASALA

Tirumala Tirupati Devasthanams, Tirupati

1999

SRTIVAIJAYANTI

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INVOCATION

श्रीवेङ्कटेशं लक्ष्मीशमनिष्टघ्नमभीष्टदम् ।
चतुर्मुखेरतनयं श्रीनिवासं भजेऽनिशम् ।।

विना वेङ्कटेशं न नाथो न नाथः
सदा वेङ्कटेशं स्मरामि स्मरामि ।
हरे ! वेङ्कटेश ! प्रसीद ! प्रसीद !
प्रियं वेङ्कटेश ! प्रयच्छ ! प्रयच्छ !

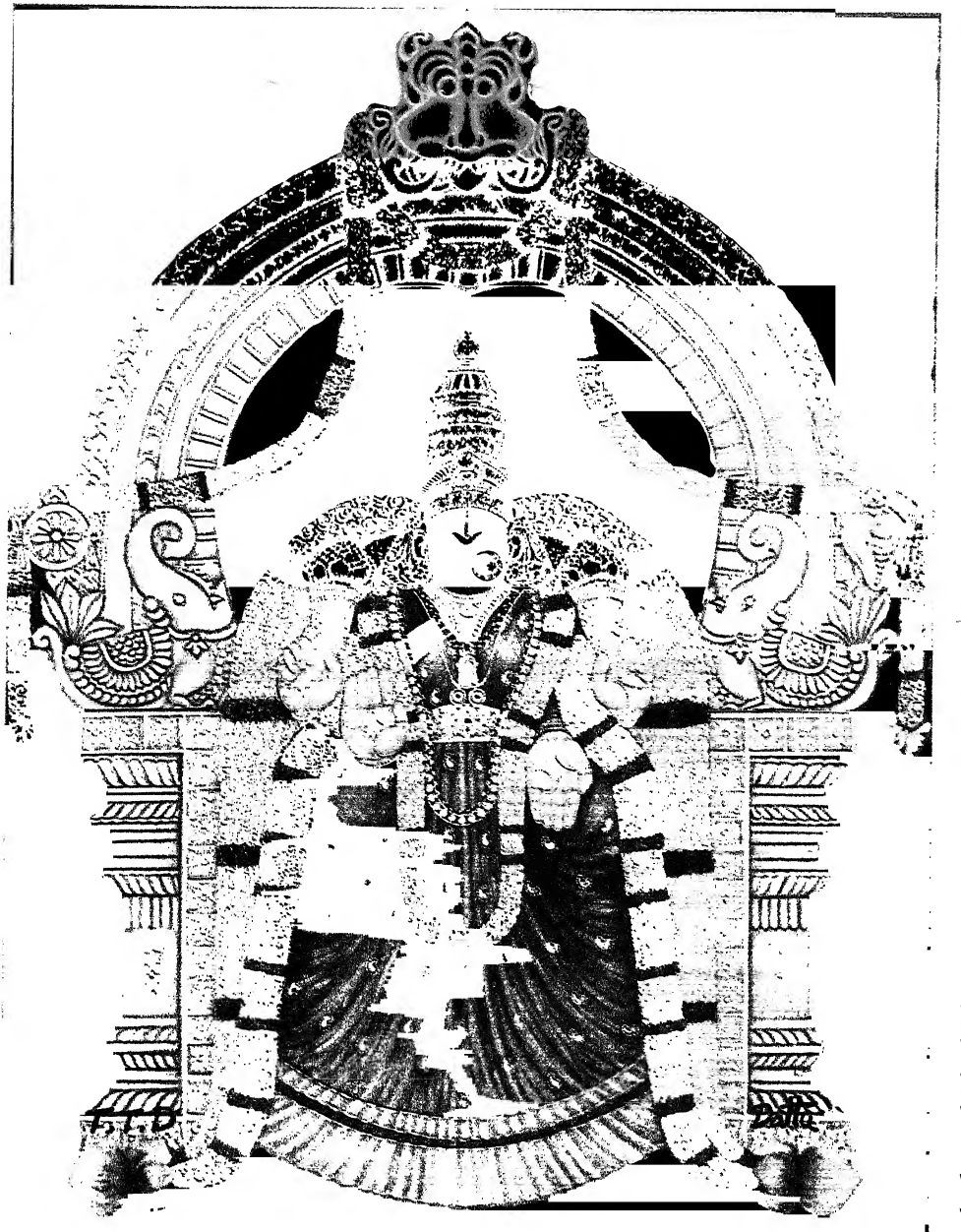
UNSELFISHNESS

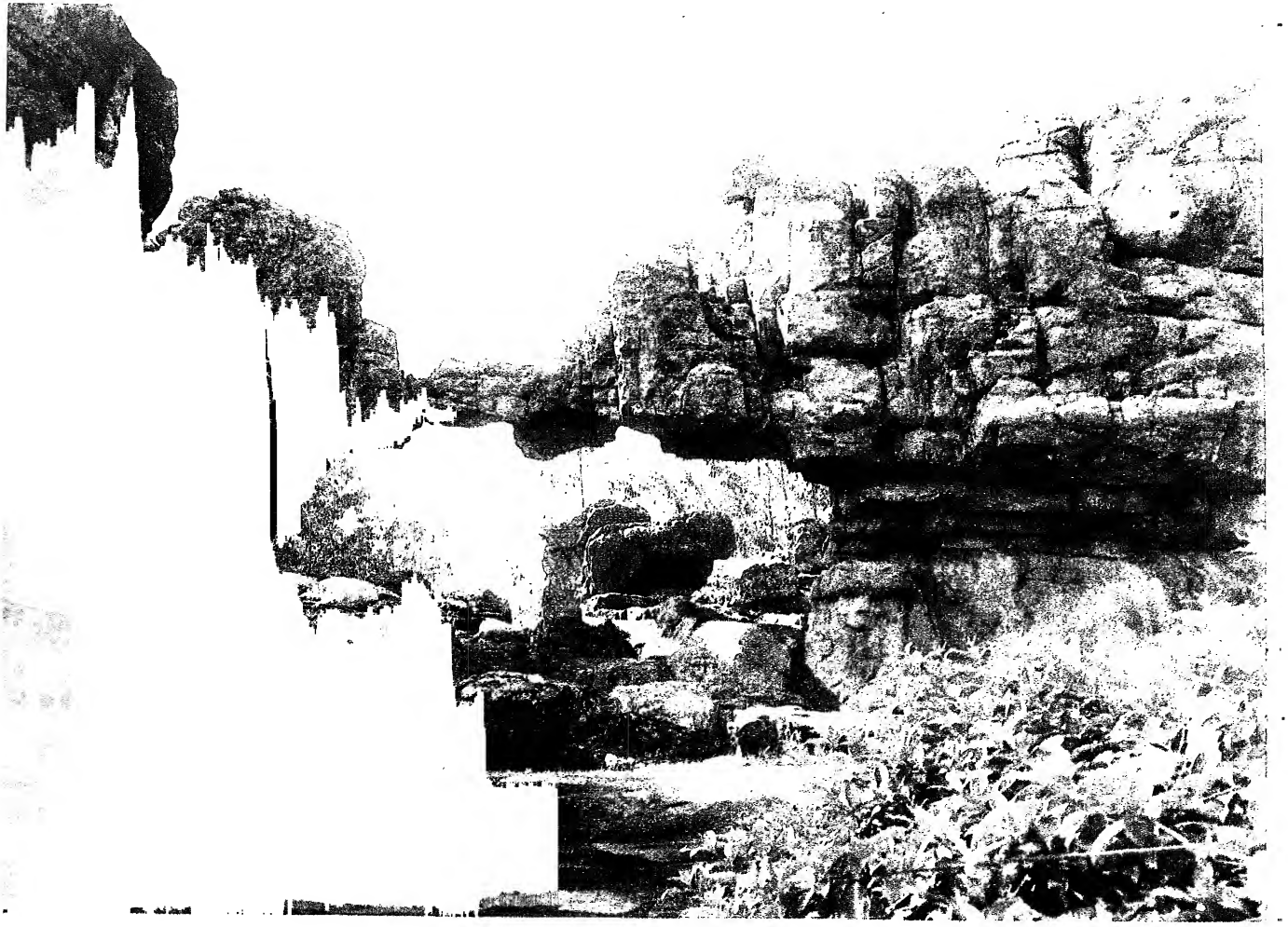
मोघमन्नं विन्दते अप्रचेताः
सत्यं ब्रवीमि वध इत्स तस्य ।
नार्यमणं पुष्यति नो सखायं
केवलाघो भवति केवलादी ।।

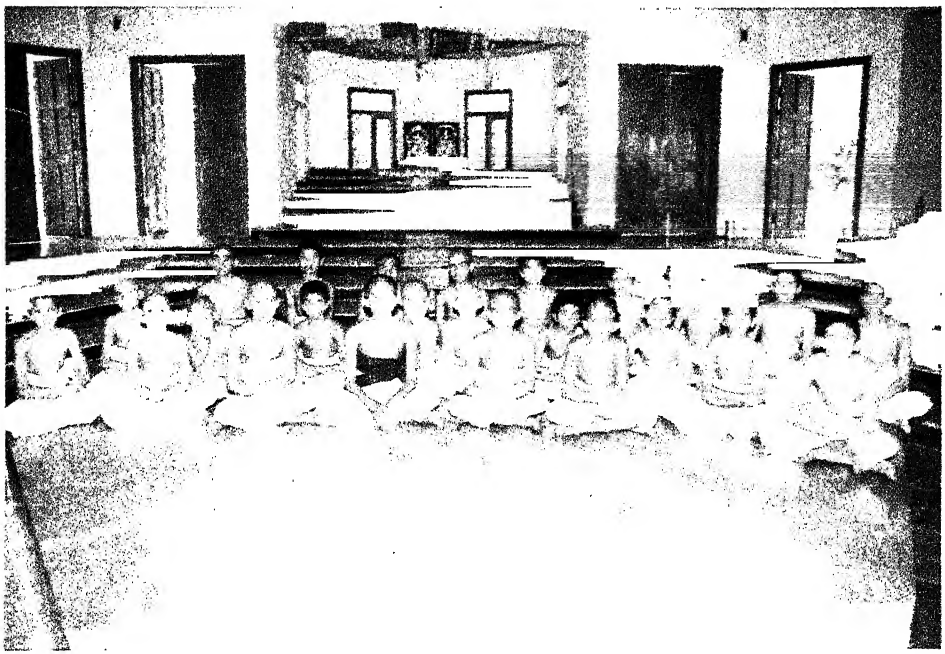
-ऋ.सं. 10.117.6

The unwise man obtains foodgrains to little purpose; I tell you the truth, it is as good as his death. He feeds neither a friend nor a

T.T.D







శ్రీమతే వేంకటేశాయ నమః

శ్రీమతే రామానుజాయ నమః

తిరుమల తిరుపతి దేవస్థాన శ్రీకార్య ప్రవర్తకులైన చిన్నజీయంగార్ శ్రీరంగరామానుజ జీయర్‌స్వామి వారి

మంగళాశాసనము

శ్రీ వేంకటాద్రి నిలయః కమలాకాముకః పుమాన్,
అభంగుర విభూతిర్నః తరంగయతు మంగళమ్.
యో నిత్య మచ్యుత పదాంబుజయుగ్మరుక్మ-
వ్యామోహత స్తదితరాణి తృణాయ మేనే,
అస్మద్గురో ర్భగవతోఽస్య దయైక సింధోః
రామానుజస్య చరణౌ శరణం ప్రపద్యే.

తిరుమల తిరుపతి దేవస్థాన కార్యనిర్వాహణాధికారి ప్రభృతులైన దేవస్థానాధికారులు – శ్రీ వేంకటేశ్వర వేద పాఠశాలకు శతాబ్ది మహోత్సవమును, తదనుబంధముగా వేదాగమశిల్పశాస్త్ర చర్చయు జరుపడము పరమ సంతోషావహము.

భారతీయులకు వేదమే మూల ప్రమాణము. ఐహిక – పారలౌకికములైన ఐశ్వర్యములు, అపవర్గమనెడు మోక్షము వీనికి కావలసిన ఉపాయములను తెలుపుట వలన వేదమునకు వేదమని పేరు వచ్చినదని పెద్దలు చెప్పెదరు. 'ప్రత్యక్షేణానుమిత్యా వా యస్తూపాయో, న బుధ్యతే, యత్తం విదన్తి వేదేన తస్మాద్వేదస్య వేదతా' అను ప్రాచీన శ్లోకము ఇచ్చట అనుసంధింపదగును. ప్రత్యక్షము అనుమానము అను రెండు ప్రమాణములచేత ఏ పురుషార్థోపాయము తెలుసుకొనుటకు వీలుకాదో, అట్టి ఉపాయమును, జనులు ఏ వేదముచేత(మాత్రము) తెలుసుకొంటున్నారో, ఆ వేదమునకు, అందుచేత , వేదత్వము వచ్చినదని దీనికి అర్థము.

అటువంటి వేదము ఒక పురుషునిచేత నిర్మింపబడనిదగుటవలన అపౌరుషేయమగును. రఘువంశాది కావ్యములు కాళిదాసాది పురుషులచేత నిర్మింపబడినట్లు లోకులు చెప్పుచున్నట్లు, వేదమును ఒక పురుష నిర్మితముగా ఎవరూ చెప్పనందువలన వేదము అపౌరుషేయమే అని నిర్ణయించినారు మన పూర్వులు.

వేదము భగవంతునివలే నిత్యము. భగవంతుడగు శ్రీమన్నారాయణుడు, జగత్సృష్టిచేయుటకై చతుర్ముఖ బ్రహ్మను మొట్టమొదట సృజించి అతనికి వేదమును ఉపదేశించినట్లు శ్వేతాశ్వతరోపనిషత్తు, 'యో బ్రహ్మాణం విదధాతి పూర్వం యో వై వేదాంశ్చ ప్రహిణోతి తస్మై' అని తెలుపుచున్నది.

వేదము అసంగతమైన విషయమును తెలుపదు గనుక నిర్దోషము అనబడుచున్నది. ఒకడు ముత్తెపు చిప్పను చూపించి, 'ఇది వెండి' అనినట్లైతే, ముత్తెపు చిప్ప వెండికానందువలన ఈ వాక్యము అసంగతార్థకమగును. ఈ వాక్యమునకు ఈ దోషము వక్తయొక్క భ్రమము లేదా వంచన అనే దోషముచేత వచ్చినది. వేదమునకు ఒక వక్త లేనందువలన అసంగతార్థకత్వదోషము దానికి లేదు. అందుచేత వేదము నిర్దోషము.

వస్తుతత్త్వమును ఆలోచించినయెడల, భగవంతుడు కూడ వేదమునకు నిర్మాత కాడు. లోకసృష్టి అనాది. ఒక్కొక్క కల్పారంభమునందును శ్రీమన్నారాయణుడు పూర్వకల్పమునందు ఉండిన వేదానుపూర్విని స్మరించి, అట్లే చతుర్ముఖునికి ఉపదేశించుచున్నాడట. కొత్తగా వేదమును నిర్మించుట లేదు, వేదానుపూర్విని మార్చుటయు లేదు– అని వైదికుల సిద్ధాంతము.

ఈ వేదము కర్మకాండము బ్రహ్మకాండము – అని రెండుగా విభజింపబడుచున్నది. కర్మకాండము – సకల దేవతాంతర్యామియగు శ్రీమన్నారాయణునియొక్క ఆరాధన రూపములైన యాగ దాన హోమాదులను దెలుపుచున్నదనియు, బ్రహ్మకాండము ఆ భగవంతునియొక్క స్వరూప రూప గుణ చేష్టాదులను దెలుపుచున్నదనియు శ్రీ వైష్ణవాచార్యులు తెలుపుచున్నారు.

ఇట్లు అపౌరుషేయమై నిత్యమై నిర్దోషమైయుండి, భగవన్నారాయణ ప్రతిపాదకమైన వేదము, ఆ భగవదర్చా విగ్రహమునకు చేయవలసిన ప్రతిష్ఠ, ఆరాధన, నిత్య పక్ష మాస సంవత్సరోత్సవములు మొదలైనవానిని తెలుపుచున్నటువంటి శ్రీ పాంచరాత్ర శ్రీ వైఖానసాగమములు, అర్చావిగ్రహాలయాది నిర్మాణమునకు ఉపయోగకరమైన శిల్ప శాస్త్రము ఈ మూడింటియొక్క చర్చలను, తిరుమల తిరుపతి దేవస్థానాధికారులు, పండిత ప్రకాండులను ఆహ్వానించి జరిపించడము అట్లే వేదపాఠశాలకు శతాబ్దీ మహోత్సవమును నిర్వహించడము ఎంతయో అభినందించుటకు అర్హమగుచున్నది.

ఈ వేదపాఠశాలలో పూర్వ విద్యార్థిగా, పూర్వోపాధ్యాయునిగా, తాదాత్విక ప్రధానాధ్యాపకునిగా నుండిన నేను, ఈ రెండు ఉత్సవములును నిరాటంకముగా పరిసమాప్తిని పొందవలయునని మంగళాశాసనము చేయుచున్నాను. మరియు శ్రీ వేంకటేశ్వరస్వామి వారిని మనః పూర్వకముగా భక్తితో ప్రార్థించుచున్నాను.

శ్రియః కాన్తాయ కల్యాణ నిధయే నిధయేఽర్థినామ్,
శ్రీ వేంకట నివాసాయ శ్రీనివాసాయ మంగళమ్.

* * * *

''ఓమిత్యేకాక్షరం బ్రహ్మ ధ్యేయం సర్వముముక్షుభిః''

SRI VYASASRAMAM
VYASAPEETAM
VYASASRAMAM [P.O]
Via] Yerpedu. Chittoor Dist [A.P]
Pin Code : 517621

శ్రీవ్యాసాశ్రమము
వ్యాసపీఠం, వ్యాసాశ్రమము.
ఏర్పేడు (మార్గము), చిత్తూరు జిల్లా
(ఆం.ప్ర.)
పిన్ : 517 621

Ref.....

Date : 19-5-1999

పరమహంస పరివ్రాజకాచార్యైః శ్రోత్రియబ్రహ్మనిష్ఠైః శ్రీవ్యాసాశ్రమ వ్యాసపీఠాధిపతిభిః పూజ్యశ్రీ విద్యానందగిరిస్వామిభిః

తిరుమల తిరుపతి దేవస్థానస్య కార్యనిర్వహణాధికారి మహోదయః సుప్రీత్య నారాయణస్మరణపూర్వకం ప్రేషితః **సందేశః** !

మహోదయ !

సాదరం భవద్భిః లిఖితం పత్రం అధిగతమ్ ! తిరుమల తిరుపతి దేవస్థానస్యోద్యానవనే ప్రవర్తమానాయాః శ్రీ వేంకటేశ్వర వేద పాఠశాలాయాః శతాబ్దిమహోత్సవః 1999 జులై మాసే ప్రచలిష్యతీతి, తస్మిన్ శుభసందర్భే వేదశాస్త్రాగమశిల్ప సదసః ఆయోజనమపి భవిష్యతీతి జ్ఞాత్వా నితరాం సంతుష్టాః స్మః!

'వేదైశ్చ సర్వై రహమేవ వేద్యః' ఇతి భగవద్వచనమ్! తతశ్చ పరమాత్మజ్ఞానప్రాప్తేః వేద ఏవ ముఖ్యం సాధనమిత్యవగన్తవ్యమ్ ! వేదోక్తస్య ధర్మస్య అధీతి- బోధాచరణ ప్రచారణేషు వ్యాప్తిరనివార్యం సంపాదనీయా!

వేదధర్మానుష్ఠానం, వేదవేదాన్త విజ్ఞానంచ ఆత్మతత్త్వావగమద్వారా ఆత్యంతిక దుఃఖనివృత్తేః, పరమానందప్రాప్తేశ్చ కారణం భవతి!

తస్మాత్ అఖిలాండకోటి బ్రహ్మాండ నాయకస్య శ్రీనివాసస్య దివ్యానుగ్రహేణ వేద విద్యా సర్వతోముఖాభివృద్ధిముపైతు ఇతి ఆశాస్మహే!

(పీఠాధిపతీనామనుమత్యా)

Sd\-

(బి. విమలానంద)

Secretary

SRI VYASASRAMAM (Post)

517 621, Chittoor Dist.

శ్రీవ్యాసాశ్రమం
తిథిః : 19-5-99

Avadhoota Datta Peetham
श्री गणपति सच्चिदानन्द आश्रमः

Date : 3-(

अवधूत दत्त पीठाधीश्वर - परमपूज्य - जगद्गुरु
श्रीश्रीश्री गणपति सच्चिदानन्द स्वामीजी पूज्यपादानां

आशीःसन्देशः

पुनरपि श्रीवेंकटेश्वरक्षेत्रे वेदागमशिल्प सदस्समायोज्यत इति, तदपि श्रीतिरु क्षेत्रे स्थापितायाः श्रीवेंकटेश्वर वेदपाठशालायाः शताब्द महोत्सवानुबंधितया निरुह्यत च श्रुत्वा सम्मोदभरितास्स्मः ।

यस्यैव निश्वासरूपेण वेदास्समुद्भूताः, येनैव ते चतुर्मुखाय प्रथमं स्वयमुपदिष्ट येनैव च मत्स्यरूपिणा ते पुनरुद्धृताः स एव परमात्मा अद्य शेषशैलशिखरे श्रीवेंकटेश्वर रूं भक्तानुजिघृक्षया विराजतीति निस्संदिग्धम् । सा चानुजिघृक्षा सकल मानव ज रादिमसाहित्य प्रसाराणां, शिल्पागमादि नाना विद्याशाखा मातृकाभूतानां, वेदानां रक्षणेः सफला सपत्स्यतीत्यपि निश्चप्रचम् । ततश्च स एव परमात्मा श्रीतिरुमल क्षे परिपालनाधिकृत सज्जन हृदयानुप्रविष्टस्सन् बहुधा वेदरक्षण प्रणाळिका निर्वहण बद्धाद दरीदृश्यते ।

तादृश्यामेव प्रणाळिका परंपरायामंतर्भूततया क्षेत्रपरिपालकवर्गेणेदानीं संकल्पितं सदः भगवतो वेंकटेशस्य मनीषापूरकं सत्, तस्यैव वेदरक्षण प्रणाळिकाया मपरो विजयध्वजो भवितु मर्हति ।

कराळेस्मिन् कलिकाले एका वेद पाठशाला शताब्द महोत्सवमनुभुङ्क्ते इत्येतदेव स्वयं महोत्सवात्मकं भवति । स च महोत्सवो वेदागम शिल्प सदःपूर्वक इति, साक्षाच्छ्री वेंकटेश्वर चरण परिपूते श्रीतिरुमल क्षेत्रे संभवतीति च , समुदित स्सर्वो गुणानां गणः ।

सर्वोयं व्यतिकरः सदोनिर्वाहकानां, वेदागम शिल्पाध्यापकाध्येतृ पोषकादीनां समेषां श्रीश्रीनिवास कृपाप्रापको भूयादिति, सभा चेयं गुरु संप्रदाय प्रवर्तकस्य सर्वविद्या समन्वयमूर्तेः श्रीदत्तदेवस्य कृपया सफला भूयादिति च - श्रीदत्त स्मरणं संगता भवामः ।

जयतु गुरु दत्तः ।

SRI SUKA BRAHMA ASHRAM

SRI SUKA BRAHMA ASHRAM (P.O.)
SRI KALAHASTI - 517 640, Chittoor Dist. (A.P.)
(STD 08578 Phone : Off : 62239 Personal : 62543 Hospital : 62921)

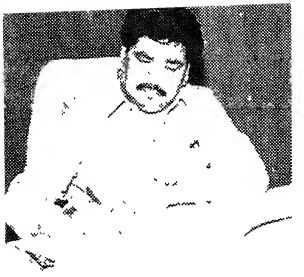
दिनाङ्कः : 6-6-99

सन्देशः

तिरुमलधर्मगिरौ विराजमानायाः श्रीवेङ्कटेश्वर वेदपाठशालायाः शताब्दिमहोत्सवः ामिनि जूलै मासे प्रचलिष्यतीति ज्ञात्वा नितरां हृष्टाः स्मः। तस्मिन् समये भवद्भिरायोजितं गमशिल्पशास्त्रसदः वेदवेदाङ्गादिशास्त्र विज्ञानाभिवृद्ध्यै समुचितां कार्यक्रमप्रणालीं क्ष्यतीति, तां प्रणालीं अनुसृत्य सर्वकारः, देवस्थानं चानन्तरकरणीयं आयोजयिष्यत इति ाश्वसिमः। सकलकल्याणगुणाकरो भगवान् श्रीवेङ्कटेश्वरः भवद्भिः सङ्कल्पितं कार्यं फलप्रदं तु इति सम्प्रार्थ्य विरम्यते।

इति

(ह.)
(श्री श्री श्री स्वामि विद्यास्वरूपानन्दगिरि)
पीठाधिपतिः
श्री शुकब्रह्माश्रमः, श्रीकाळहस्ति



अध्यक्ष लोक सभा

SPEAKER LOK SABHA

Date : 1 June, 1

MESSAGE

I am happy to learn that the **Sri Venkateswara Veda Pathasa Dharmagiri - Tirumala** will be celebrating its Centenary Celebratic from 5th to 8th July 1999 at Tirumala.

It is heartening to see that **Sri Venkateswara Veda Pathasala** h produced many eminent Vedic scholars during the last hundred yea of its existence and the school is a renowned institution in the field Vedic propagation.

I pray for many more Centenaries and Jubilees for this Sri Venkateswa Veda pathasala and its endeavour all success.

Sd/-

(G.M.C. Balayogi

वित्त मंत्री
भारत
नई दिल्ली - 110 001
FINANCE MINISTER
INDIA
NEW DELHI - 110 001

Date : 1-6-1999

MESSAGE

It is a great occasion that the **Sri Venkateswara Veda Pathasala, Dharmagiri, Tirumala Hills** is celebrating the completion of hundred years of its service to the cause of protection and propagation of Vedic knowledge to the people. I appreciate the services of the Pathasala in training the Vedic scholars and preserving the rich tradition of our country.

I am highly pleased to extend my heartiest greetings and best wishes to the Pathasala on the occasion of its centenary celebrations. I wish the organizers all success on the occasion.

Sd/-
(YASHWANT SINHA)

RAJ BHAV
HYDERABAD - 500

Date : 21-5-19

SECRETARY TO GOVERNOR
ANDHRA PRADESH

MESSAGE

The Governor of Andhra Pradesh desires me to convey his best wishes for the success of "**Centenary Celebrations of Sri Venkateswara Veda Pathasala**" to be held from 5th to 8th July, 1999, being organised by **Sri Venkateswara Veda Pathasala, Dharmagiri, Tirumala.**

Yours Sincerely,
Sd/-
(S.P.S. RAJA)

A. MADHAVA REDDY
Minister for Home, Jails, Fire Services
and Cinematography

Off : 237144, 211217
Res : 3397645, 3318244
Fax : 040 - 3318244/211217
Hyderabad, A.P., India

Date : 25-5-99

MESSAGE

I am very happy to know that **Sri Venkateswara Veda Pathasala, Dharmagiri, Tirumala Hills** under Tirumala Tirupathi Devasthanams has completed hundred years of service in the cause of protection and propagation of Vedic knowledge. I am also glad that Centenary celebrations of this school are being held at Tirumala with the blessings of His Holiness Sri Sri Sri Jayendra Saraswati of Kanchi Kamakotipeetham.

On this grand occasion I congratulate the organising committee and TTD Board and wish the celebrations every success.

Sd/-

(A. MADHAVA REDDY)

Jnanpith Awardee
Dr. C. Narayana Reddy
M.A. Ph.D., D.Litt.
CHAIRMAN
Andhra Pradesh State Cultural Council
Government of Andhra Pradesh
Kalabhavan, Hyderabad - 500 004.
Phone : (O) 214603 (R) 3548451
Fax : (O) 214603

జ్ఞానపీఠ అవార్డు గ్రహీత
డాక్టర్ సి. నారాయణరెడ్డి
ఎం ఏ. పి హెచ్.డి. డి ల
అధ్యక్షులు
ఆంధ్రప్రదేశ్ రాష్ట్ర సాంస్కృతిక మండలి
ఆంధ్రప్రదేశ్ ప్రభుత్వం
కళాభవన్, హైదరాబాదు - ౫౦౦ ౦౦
ఫోన్ (ఆ) 214603 (ఇ) 3548451
ఫాక్స్ (ఆ) 214603

Date : 25-5-9

MESSAGE

The greatest contribution of India to the World is the Vedic Lore. Th four Vedas are the most ancient scriptures of this holy land and they are sacre repositories of knowledge both material and spiritual.

Sri Venkateswara Veda Pathasala, Dharmagiri of the Tirumala Tirupath Devasthanams has been rendering magnificent service for the protection an propagation of the Vedic knowledge. It is a matter of great satisfaction to lear that the Pathasala has completed its 100 years of useful existence and will b celebrating the prestigious centenary from 5th to 8th July, 99.

I warmly congratulate the T.T. Devasthanams and the teachers an scholars of the Veda Pathasala on the eventful occasion.

I wish the centenary celebrations all success.

With regards,

Yours sincerely,
Sd/-
(**Dr. C. Narayana Reddy**)

P.V.R.K. PRASAD, IAS
Director General &
E.O. Prl. Secretary to Govt.
Human Resource Development

Dr. MCR-HRD Institute of A.P.
Road No. 25, Jubilee Hills,
Hyderabad - 500 033.
Phones : (O) 3548294 (R) : 3350813
Fax : 040 - 248489

MESSAGE

Date : 10-6-99

Thank you for your letter informing about the Centenary Celebrations of Sri Venkateswara Veda Pathasala during July, 1999. I am very happy to note that due importance and attention is being given to this field of activity. Eventhough every one proclaims that the Vedas and Eternal Truths are the whole of Indian Phylosophy and Religions etc., had emanated from them, attention is not paid for the preservation, propagation of 'Vedic Thoughts'. Only very few institutions like Tirumala Tirupati Devasthanams had been making sincere efforts for preserving and spreading these values. Most of the people are not aware that the concepts and eternal truths conveyed through Vedas/Upanishads have a very great relevance in the modern world. Unfortunately some time in the past focus has shifted from the contents, to those who had been practising, resulting in the process of isolation.It is worthwhile attempting to bring to the knowledge of the common man, in simple and lucid language contents and the relevance of these scriptures in the day to day life.

Sri Venkateswara Veda Pathasala has produced a large number of eminent pandits. It is befitting that the Tirumala Tirupathi Devasthanam is organising the Centenary Celebrations of this prestigious institution.

His Holiness Sri Jayendra Saraswathi of Kanchi has been a great inspiration for the activities of the Tirumala Tirupathi Devasthanam. He had always been closely associated with the implementation of various schemes. As a matter of fact his senior Sri Chandrasekharendra Saraswathi Swamiji was the main inspiration for several schemes introduced by Tirumala Tirupathi Devasthanam. Whatever little we could do at that time was as per the guidelines given by the Swamiji. With the blessings of Kanchi Swamiji and the commitment of Sri Raghunathacharya, I am sure we will be witnessing a new era in the propagation of Vedic thought, under your dynamic leadership.

I wish the Celebrations all Success. May Lord Venkateswara shower His Blessings on this venture.

With regards,

Yours sincerely,
Sd/-
(P.V.R.K. Prasad)

महर्षि महेश योगी वैदिक विश्वविद्यालय

प्रशासनिक कार्यालय - ७५६, 'सिद्ध-भवन', नेपियर टाऊन, जबलपुर (म.प्र.) ४८२ ००१

दूरभाष - ०७६१-४१०३२४, फैक्स - ०७६१-४१०४२७, ईमेल नं.mmyvujbp@adb.vsnl.net.in-पोस्ट बॉक्स नं ४५

प्रो. आद्या प्रसाद मिश्रा

कुलपतिः

Date : 16-6-99

MESSAGE

"It is indeed a matter of joy to learn about the auspicious occasion of the centenary celebration of Sri Venkateswara Veda Pathashala. On this auspicious occasion I extend my good wishes to all the members of the staff and the students. The progress in the field of Vedas, Vedic culture and heritage to preserve and propagate Vedic literature and knowledge is worthy of all appreciation.

I shall be grateful if I can be of any help in furthering this auspicious cause and occasion. Once again I pray and wish that this institution continue and excel for years and years to come."

"Jai Gurudev"

Sd/-
(Prof. Adya Prasad Mishra)

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సంపాదకీయం

''వేదైశ్చ సర్వైరహమేవ వేద్యః'' అన్నాడు భగవంతుడు. ఆ
వేదవేద్యుడైనాడు. కలియుగప్రత్యక్షదైవమైన శ్రీవేంకటేశ్వరుని దివ్యసన్ని
మహంతుల కాలంలో రూపు దిద్దుకున్నది శ్రీవేంకటేశ్వర వేదాగమపాఠశాల
తిరుపతిలో నమ్మాళ్వార్ సన్నిధిలో, కొన్నాళ్లు తిరుమలలో, ఇంకొన్నాళ్లు న
ఉండి చివఱకు ధర్మగిరిలో స్థిరపడింది. ఈ పాఠశాల ప్రారంభించి నూరేళ్లు దా
ఈ శతవార్షికమహోత్సవాలు.

ఈ సందర్భానికి తగినట్లు ప్రముఖుల వ్యాసాలతో ఒక ప్రత్యేక సం
యాజమాన్యం నిర్ణయించింది. ఎందఱో విద్వాంసులు తమ తమ వ్యాసాలను
పంపి ఈ ప్రయత్నాన్ని ప్రోత్సహించారు. వారందఱికి మా హృదయపూర్వ
ఉత్సవాలు జయప్రదం కావాలని ఎందఱో పెద్దలు సందేశాలు పంపి ఆశీర్వదించా
మా కృతజ్ఞతామందారాలు.

'ఆమ్నాయవాచస్పతి' బ్రహ్మశ్రీ ఉప్పులూరి గణపతి శాస్త్రిగారి 'య
వ్యాసం 'యజ్ఞవేది' సౌజన్యంతోను, 'వేదవాఙ్మయంలో ఆతిథ్యం' అనే వ్యాస
'Get Together and Speak Together' అనే ఆంగ్లవ్యాసం 'హిందూ విశ్వ'
ఈ ప్రత్యేక సంచికలో ప్రచురింపబడినాయి. పై ప్రచురణకర్తలకు మేమెంతో
ధన్యవాదాలనందిస్తున్నాము.

శతవార్షికోత్సవాలను నిర్వహించడంలో తిరుమల తిరుపతి దేవస్థాన
శ్రీ వేంకటేశ్వర విశ్వ విద్యాలయసిబ్బంది, రాష్ట్రియసంస్కృతవిద్యాపీఠసిబ్బంది,
కళాశాల, గోవిందరాజ కళాశాల, ఓరియంటల్ కళాశాలలసిబ్బంది ఎంతో సహ
వారందఱికి మా కృతజ్ఞతలు.

అనేకపుస్తకాలను ప్రచురించడంలో అన్నపూర్ణ గ్రాఫిక్స్, తిరుప
ఆఫ్‌సెట్ ప్రింటర్స్, విజయవాడ, తి.తి.దే. ప్రెస్, తిరుపతి వారు ఎంతో సాహా
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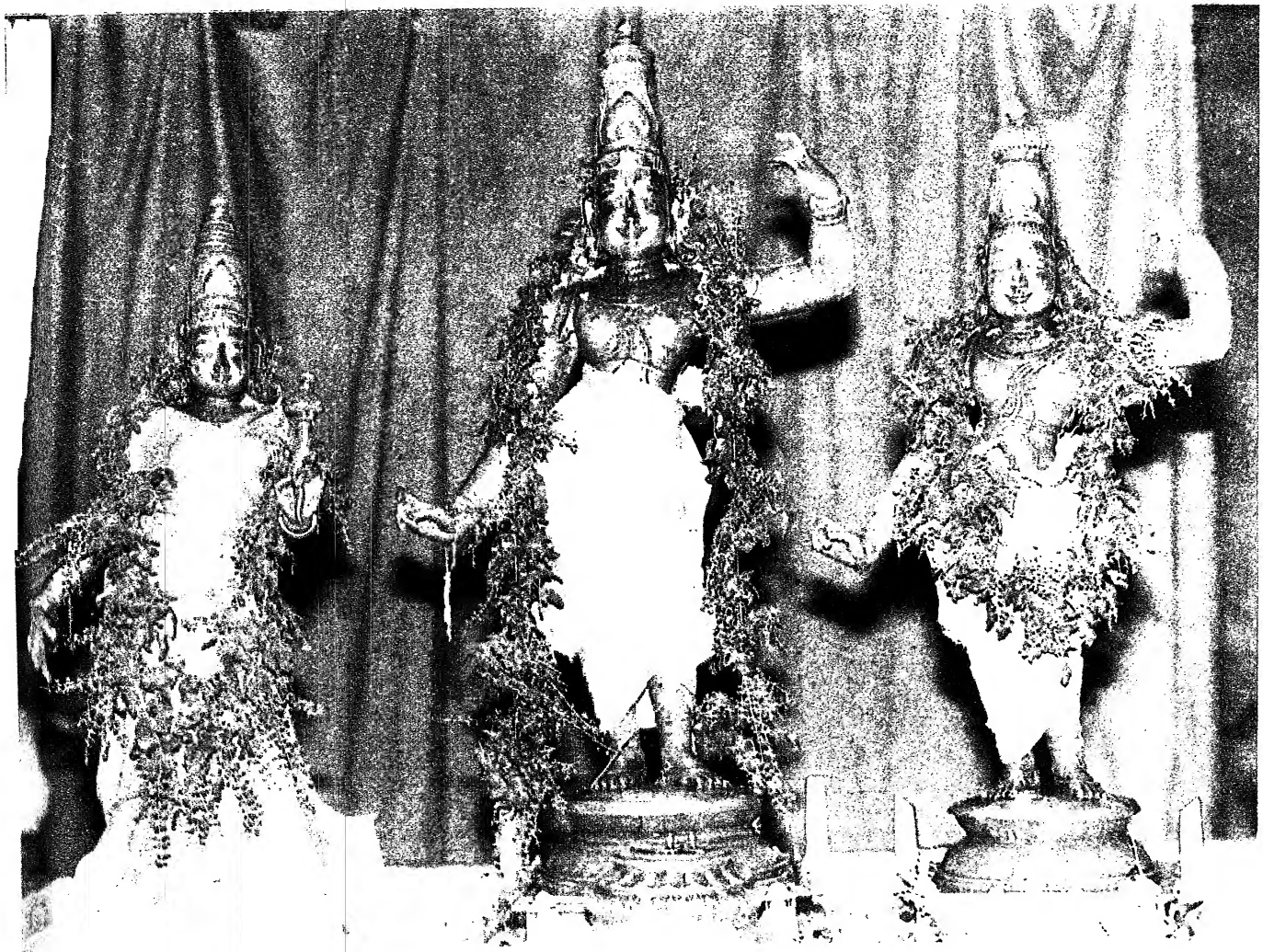
ENGLISH SECTION

10. Get Together and Speak Together	*H.H.Swami Gangeshwarananda*	(
11. Veda - The Word Divine	*H.H. Swami Tattvavidananda Saraswathi*	६
12. Contribution to Weather Science in Ancient India - Principles of Forecasting Rainfall in Ancient India	*A.S. Ramanathan*	7
13. Rigbhashyabhumika	*Prof. K.T. Pandurangi*	9२
14. Sri Manyu Sukta - Madhva Interpretation	*Dr. V.R. Panchamukhi*	99



Get Together
And Speak Together

H.H. Swami Gangeshwaranandaji

Veda Mata addresses her beloved children thus:

"You all get together and understand each other: develop the habit of speaking in one voice so that the universe can benefit by the collective efforts of all of you. With this determination you unite together."

It is well-known adage that in the age of Kali collectivism is the secret of strength and success, which means that it is only by an organised effort of various individuals put together that anything can be achieved in this world. In other Yugas the individual had his own power and by his own penance he could achieve very great things. In this age the individual's potentiality has deteriorated and unless many individuals put together their shoulders, great things cannot be achieved. The very nature of Kali Age is that the individual is not free from defects and there are many obstacles in maintaining his spiritual development and purity, and no individual is able to get over these hurdles and become the super-man. In these days of democracy and popular will, there is no need to advance further arguments in favour of this collectivism. Hence it is that I am inviting your attention to the advice of the Veda Mata in this connection. The object of this advice is to achieve universal happiness and that once it is achieved, the individual who is a part of the universe is automatically happy.

The Rigvedic passage which contains this idea says that ----

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे संजानाना उपासते ॥

(*Rg Veda* 10-191-2.)

"You, my children shall get together for the benefit of the country. On an appointed day you all meet at a particular place and plan for the well-being of not only the country but of the Universe." This idea is not a new thing. that I am preaching to you. It is how the gods achieved their objectives. Each had his own sphere of activity but they came together, understood each other and became more efficient in discharging their functions. Why gods? Even the sense organs of your body from time immemorial do their functions only by such a co-ordination. The ear and the eye never interchange their actvity but each is supplementary to the other in acquiring the complete knowledge of a particular thing. So Samvadadhvam means not merely talking in the same spirit, rather in harmony and when once you come together by the process of this harmonious expression of ideas, you will be able to build up the collective strength which is essential for the benefit of humanity.

Sage Sambanam conveys this message of Vede-Mata to the children entreating them to organise and get together in an assembly of men with identical thoughts and have a leader under whom all of them can work for the prosperity of the country. If in that assembly there is some difference of opinion and a possibility of its breaking away, Veda-Mata suggests how to avoid this contingency--- you try to talk in one voice forgetting your differences. Not only that, but your very thinking should be identical. If the good of the common being is in the heart of everybody, there is no doubt about your capacity to think in identical terms.

To illustrate this, Veda-Mata cites the example of the authorities of the universal government where the Sun, the Moon, the Air, etc., are doing their respective jobs in co-ordination with each other. The same is true with the Pindarajya where the sense organs also do their respective jobs without any conflict as in a perfect democracy. This is not a mere figment of imagination. The government of the Brahmanda as well as that of the Pindarajya are regulated by certain natural laws and co-ordination between the various members who form the two governments. The human society which is the replica of the cosmic govern-

ment and a magnified form of the pinda government should essentially derive this discipline of collectivism from both of them. This truth is highlighted by the Veda by showing to man that there is one example encompassing you (Andarajya), another example inhering in you (Pindarajya), either of which can be your guideline for making your destiny. The universal peace and prosperity can be derived by man only by organising in this way and this is the way by which he gets into spirit of the cosmic set-up of God. In short, democracy, co-existence, mutual understanding, consensus, collectivism and respect for each other are traits which man has inherited from the cosmic order and which are already in man in his physical existence.

The value of mutual consultation and trying to adjust the angularities of each other by discussion are also stressed by the following mantra of the Rigveda:

समानी व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ॥

(*Rg Veda* 10-191-4.)

For the good of the country you may discuss things in privacy and let this consultation be more a type of verifying the identity of thoughts and adding to the strength of the collective body.

(An extract from *Vedopadesa Chandrika* of Swami Gangeshwaranandaji Maharaj.)

(Courtesy : *Hindu Vishva*)

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Veda - The Word Divine

Swami Tattvavidananda Saraswati
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The word Veda is derived from the root vid, meaning knowledge. It is interesting to note that the word science is also derived from a Latin root which means knowledge. Knowledge is strength, power, a sacred wealth, source of fearlessness, saviour from the birth-and-death cycle of saṃsāra and finally the Bhagavān himself in its absolute (attributeless) form. The Veda, which is received from times immemorial through the spoken word, is to be understood as a pramāṇa, a means of knowledge. Not only the general public, but also the orthodox scholars generally would like to just believe in Veda as a sacred revealed word, rather than understand it as a pramāṇa. More often than not they proclaim that Vēda is apauruṣēya and stick to this concept out of belief and conviction rather than awareness. It is to the credit of Swami Vivekananda that this wonderful concept of apauruṣēyatvam is rationalised in his epoch-making address to the Parliament of Religions and put on a firm pedestal of understanding. True knowledge (trikālābādhitaṃ jñānam) is never created; it is only discovered. Like even Īśvara, knowledge has no beginning. If knowledge were to have a beginning, then Īśvara has to be an ignorant being (ajñānī) before that beginning. This ridiculous

conclusion is obviously not acceptable. Knowledge is received or discovered by the ṛṣis, of course, by the grace of Bhagawan. The word ṛṣi etymologically means a seer (ṛṣirdarśanāt). Take the example of Prof. Newton, who is also a ṛṣi in this sense. He saw an apple falling from the tree and immediately could go into a superconscious state of mind (Ṛtambharā prajñā) in which he could visualise with the third eye of wisdom the truth about the principle of gravity as an integral part of the Order of Iswara in this cosmos. Then afterwards, this knowledge about gravity is known by his name. Similarly, a number of spiritual laws like Gāyatrī were received or discovered by various ṛṣis and collected in the form of Veda. Hence Vedas are described as collections (saṃhitāḥ) of eternal truths rather than books. Understanding the concept of apauruṣēyatvam in this way raises it from the field of belief and conviction to that of awareness. More significant than that is that in this analysis Veda can be readily understood as a pramāṇa.

The word pramāṇa means a means of knowledge (pramākaraṇam). A rigorous definition of this word is as follows: pramāṇa is a means by which we can gain knowledge that cannot be gained otherwise and also that is not contradicted by other means of knowledge. It is a sad saga of misunderstanding of this word as something authentic or authoritative that led to a number of distortions in the Vedic tradition. This concept of Veda being a pramāṇa has to be understood at three levels. Firstly, in the karma-kāṇḍa portion, Veda reveals a number of means like agnihōtra to attain desirable ends like svarga, etc. The connection between the means and ends in this section of Veda is not directly known otherwise and mostly belongs to the category of adṛṣṭa. Hence, it is dependent on the ability of person to have śraddhā in the words of the Veda. But this situation should not be extrapolated to the entire Veda. Veda should not be viewed as a set of beliefs alone. Like even eye is a means of knowledge (pramāṇa) for knowing the form and color of objects, Veda is a means of

knowledge with reference to not only a lot of the so-called secular knowledge, but also with reference to the essential nature of ātmā. Here it is pertinent to quote the opinion of Sri Bharathi Krishna Tirtha, the Pontiff of Govardhan Math, Puri about the knowledge revealed by Vedas.

"Vedas contain within themselves all knowledge needed by mankind relating to not only the so-called spiritual matters, but also to those usually described as purely secular, temporal, or worldly and also to the means required by the humanity as such for the achievement of all-round, complete and perfect success in all conceivable directions and that there can be no adjectival or restrictive epithet calculated to limit the knowledge down in any sphere, any direction or any respect whatsoever."

When viewed with this broad vision, Veda becomes a means of knowledge, giving immediate knowledge like even perception, about not only a few things of the world but also about ātmā, īśvara and jagat. This understanding of Veda as a pramāṇa makes the study of end portion of Veda (Vedanta) immediately relevant to the life and culminates in brahmaniṣṭhā wherein the individual no more exists, being resolved in all-pervading akṣara paraṃ brahma, and the entire jagat with all its unreal plurality and multiplicity is clearly understood as non-different from its substratum, namely, the aupaniṣada puruṣa. A lack of proper understanding of Vedanta as a pramāṇa leads to the unfortunate state of affairs wherein scholarship of Vedanta, instead of becoming a tool to jñānaniṣṭhā, becomes an end in itself. In this scenario, the essential difference between karma-kāṇḍa, which teaches unknown means for accomplishing mostly unknown ends within as well as without this life, and jñānakāṇḍa, which reveals the essential content of the jagat and the nature of ātmā as paraṃ brahma, which knowledge helps the human being to free himself from the fetters of saṃsāra (a life of continuously "becoming") while living in this body here and now and attain immortality, is obliterated. In this way, a source of wisdom is brought down to the level of a set

of beliefs. I once again emphasise that understanding of Veda as a pramāṇa is the need of the hour even among the scholars of Veda and Vedanta. Then only the full potential of this Divine Word can be appreciated.

In the process of revealing to the mankind various means that help to gain unseen results hereafter (karmakāṇḍa), and also while negating the plurality of the world as a superimposition on the akṣara paraṃ brahma, Veda talks about various things of this world. Maharshi Jaimini refers to this aspect of Veda in his aphorism tadbhūtānāṃ kriyārthēna samāmnāyaḥ (in the Veda, description of the objects of the world becomes meaningful through their utility in the performance of various rituals enjoined by the Veda). In such sentences, Veda reveals a lot of secular knowledge. Let us consider one example. In describing the creation of this cosmos, Yajurveda says : sōkāmayata bahusyāṃ prajāyēyēti (He desired - let me manifest as many). This simple-looking statement reveals a stunningly unique concept of Brahman being both efficient and material cause of this world. In this unique revolutionary description of causation in which both the sentient and matter are rolled into one, Veda anticipated the equivalence of mass and energy. Such an equivalence was never even dreamt in this world before 1905, when a clerk in the Patents Office of Geneva by name Albert Einstein published his revolutionary discovery of the mass-energy equivalence. Similarly, there is a wealth of knowledge, piled up by scientific method over the years, which unequivocally proves the beneficial effects of hōma. In modern times the importance of hōma, the unique Vedic ritual, is very well recognised and many Homa Therapy Institutes are coming up in various parts of the world. Agnihotra Press Farm in Baltimore, Maryland, U.S.A., and Fire Temple in the Andes mountains of Chile are just two examples.

Re-examination of Vedic texts with a scientific outlook helps to rationalise and explain scientifically, wherever possible, the various practices and

statements found in Vedas. Such a rational and scientific study of Vedas is useful in many ways. It helps to restore the great texts to their rightful place. It helps to improve the faith on Vedas in our generation as well as the future generations of Indian society. This gives us a lot of confidence in our own heritage. In addition to such a cultural renaissance, scientific understanding of Vedic practices, concepts and statements would bring many mundane advantages to not only the Hindu society but the humanity at large.

Prof. Asimov, an ilustrious science writer of Russia, suggested in a journal titled 2001 as follows :

"Eastern mysticism has all sorts of intelligent observations and deductions. It is possible to see in the remarks of the various Eastern mystical thinkers, statements that seem to anticipate the findings of modern science. I would like someone to study the Eastern mystics and from that study to deduce new facts concerning science." Who are the better Eastern mysticial thinkers than the seers of Vedas?

A political philosophy, different from capitalism and communism, a philosophy based on trivarga (dharma, artha and kāma) is the need of the present times. Mankind deserves such a happy alternative. Vedic thought alone can gift such a philosophy to the mankind, provided the faculty of Vedic scholarship can shed its age-old and reprehensible obscurantism and emulate the great teaching of Īsāvāsya Upanisad, 'īśāvāsyamidaṃ sarvam.' We are coming to the end of the twentieth century, which is the century of scientific advances and industrial revolution. We are about to enter into a new millennium, which is going to be the century of spiritualism. Who is going to lead the world in spiritualism ? Of course, it is India. On what strength? On the strength of the wisdom of the Vedas and related knowledge. Katho-panishad gave the clarion call to the mankind : uttiṣṭhata jāgrata prāpya varānnibōdhata. "Get up; wake up. Approach the seers and know thyself".

Contribution to Weather Science in Ancient India - Principles of Forecasting Rainfall in Ancient India (Long Range)

A.S.Ramanathan
Madras

The post-Vedic scholars evolved several techniques of long range forecasting of rainfall based on observation of winds, clouds, sky conditions, etc., on selected days characterised by the relative position of the sun and the moon with respect to the stars as well as the position of planets with respect to sun, moon and stars. A survey of these techniques is made in this paper.

Introduction

The year to year variations of the weather occurrences as well as extremes of weather like floods and droughts did affect the post-vedic scholars and they were naturally compelled to study more deeply the causes of such variations. After careful observation of the day to day weather over a prolonged period, their natural tendency was to correlate certain weather disturbances during the western disturbances period as well as the period immediately following it (periods of fomation and growth of the rain foetuses), with the quantity of rainfall, its intensity and time of occurrence during the rainy or monsoon season. These constituted the first steps in the formulation of rules of forecasting rainfall on the long range in ancient India. Careful observation of the conditions of sky, wind temperature, halos round the sun and the moon and even behaviour of

animals, birds, etc., as well as plants and trees, some hours or even one or more days prior to the occurrence of heavy or moderate rainfall in a place also enabled them to formulate rules for forecasting rainfall on short and medium ranges.

Long Range Forecasting

There were three broad approaches possible for the post-Vedic scholars in this field. They were the following:-

1. To work within the framework of the concepts handed over to them by the Vedic scholars and improved by them, viz.,

(a) Rainfall is essentially a yajna process in which both sun and soma play important roles.

(b) By virtue of being a pratikrti of soma of the upper regions, the moon has an influence on the rainfall process. (In fact, the moon was imagined to have the ability of extracting the soma of the upper heavens and stars and thus acquire all the eseential functions of soma that resides in the midst of stars.)

(c) The period that elapses between formation of rain foetuses and rainfall delivery is 195 days.

In other words, the formulation of the rainfall forecasts on the long range can be based on observations of winds, clouds, rain, sky conditions, etc., on selected days characterised by the relative positions of the moon and the sun with respect to the stars in all the months prior to the commencement of monsoon rainfall.

2. To assume that eclipses of the sun and the moon, comets, the relative position of various planets with respect to the sun and the moon, etc., do influence rainfall and formulate the forecasting rules accordingly. The idea of rainfall cycles perhaps has its origin here.

3. To interpret certain shapes of clouds, state and colour of the sky, fall of meteors, unseasonal winds, abnormal weather conditions, etc., as indicative of oncoming extremes of weather and forecast the same accordingly.

Before we proceed further, it is pertinent to point out at this stage that we are dealing with an extremely difficult subject from the scientists' point of view. While the natural tendency of any scientist will be to dismiss these concepts as not conforming to any scientific standards and, therefore, not worth going into, a scientist tracing the historical development has necessarily to probe deeply into them and see on what framework

or on what basic concepts such a large number of detailed thumb rules of forecasting rainfall were developed. To understand these, we have to go into some basic principles of astronomy as known to our ancients.

From the very ancient times man has wondered at the complexity of the objects he observed in the sky, night after night and day after day, and their motions. Their varied nature, brightness, and colour enabled him to identify certain principal stars in addition to sun, moon and the planets. Then gradually the regular motion of the sun and the moon and their daily shift in the background of the stars was understood and could also be mapped. The following facts known to our ancients are relevant to us.

1. The sun slides back with respect to the stars and completes one round in a year. (The annual motion of the earth round the sun was most probably not known to them clearly.)
2. The sun moves through the 27 asterisms of the Indian system during the above period and stays in each for a period of a little over 13 days.
3. The moon stays in each asterism for one day, and completes one round of the heavens in 27.3 days.
4. The apparent north south motion of the moon during a lunar month is as much as the north south motion of the sun during a year. The annual path of the sun in the celestial sphere is more or less followed by the moon also with a deviation of 5 degrees north and south.
5. The apparent path of the moon in the sky is zig zag (the concept of Rāsa Krīḍā of Lord kṛṣṇa has its origin here).
6. In the winter period, Kārttika to Māgha, the moon moves from south to north in *śukla pakṣa* and from north to south in *kṛṣṇa pakṣa*.
7. In the summer months of Caitra to Āṣāḍha the moon moves from north to south in the *śukla pakṣa* and south to north in the *kṛṣṇa pakṣa*. Phālguna and Bhādrapadā are transition months.
8. The asterisms, according to our ancients, are distributed in the zodiac in a belt of 48^0 with a spread of 24^0 on either side of the celestial equator. The planets also move within this belt. Initially, they had 28 asterisms. Later, Abhijit, which was assumed to be

located partly in Uttarāṣāḍha and partly in Śravaṇa was dropped leaving 27 asterisms covering the zodiac. In order to identify the nakṣatras, the ancients first developed the idea of groups of stars having shapes of animals, birds, men, etc. In each group they identified one bright star which was called yoga tārā. The asterisms Aśvinī, Bharaṇī, etc., were located with the help of these yoga tārās which were referred to by the same names. In order to facilitate the location of these stars, the astronomers then developed the idea of separate paths in the celestial sphere in which these stars are distributed. They imagined three broad belts parallel to the celestial equator and these were named Irāvata, Jaradgava and Vaiśvānara. Vaiśvānara is on the southern side of the equator, Irāvata on the northern side and Jaradgava in the middle. Each of these three broad belts was further subdivided into three secondary belts (vīthis), so that there were a total of nine vīthis, three on the northern side, three on the southern side and three in the middle. These nine vīthis from north to south have the following names :

(1) Nāga, (2) Gaja, (3) Irāvata on the northern side; (4) Vṛṣa, (5) Go, (6) Jaradgava in the middle; (7) Mṛga, (8) Aja, (9) Vaiśvānara on the southern side.

It is interesting to note that for a man located outside these belts in the northern hemisphere, the span of these belts above the horizon would appear smaller and smaller as one proceeds southwards and the names of the belts are quite suggestive of this diminition. In fact, the seven horses which the sun rides on are nothing but the seven tracks of the sun, three on the southern side, three on the northern side and one in the middle (along the celestial equator). They are incorporated in the Vedas as seven metres (chandas), Gāyatrī (24 syllables) being associated with the southern-most track and Jagatī (48 syllables) being associated with the northern-most track. Bṛhatī (36 syllables) is the track along the celestial equator. The movement of the moon across the sky is not only associated with one yoga tārā every day but also with each of these belts. In other words, the nakṣatras are distributed in the nine vīthis, three in each:

Bharaṇī, Kṛttikā, Svāti	Nāga vīthi (northernmost)

Rohiṇī, Mṛgaśīrṣa, Ārdrā	Gaja vīthi
Punarvasu, Puṣyā, Āśleṣa	Irāvata vīthi
Maghā, Pūrvaphalgunī, Uttaraphalgunī	Vṛṣa vīthi
Purva Bhādrapadā, Uttarabhādrapadā, Revatī, Aśvinī	Go vīthi
Śravaṇa, Dhaniṣṭhā and Śatabhiṣaj	Jaradgava vīthi
Anurādhā, Jyeṣṭhā, Mula	Mṛga vīthi
Hasta, Citrā, Viśākhā	Aja vīthi
Pūrvāṣāḍha and Uttarāṣāḍha	Vaiśvānara vīthi (southernmost)

There will be some differences from author to author in the above distribution, but we shall not bother about the reasons for these just now.

With the above information, we shall now revert back to our subject.

We have already seen the importance of soma for rainfall as understood by the Vedic seers and endorsed by the post-Vedic scholars. *Soma* is the fertilising agent, which mixes with water and comes down as rain. The post-Vedic scholars used this idea to formulate their improved model of rainfall process. During the western disturbances period, it was conceived that the formation of rain foetuses takes place as a result of the injection of soma from the north --- a process of fertilisation (somo vai retoḍhāh). That is why during this period a soft wind from the north is considered as a favourable symptom. The northern region is the abode of soma (snow) and the south the seat of agni, so that the sourthward movement of soma and the northward movement of agni are essential for the functioning of the cycle of ṛtus or seasons which are caused by the interaction of soma and agni. To put in a more direct way, the western disturbance activity pushing agni (sun) to the south, and the northward movement of the sun pushing soma (snow) to the north are essential for the occurrence of monsoon rains. This will automatically mean existence of soma in the north or its restoration to the northern region by some process and the existence of agni in the south or its restoration to the south are most conducive for the orderly functioning of the seasons and more particularly the rainfall cycle which is the principal cause of origin and maintenance of life on earth. Keeping in mind the above ideas, the post-Vedic scholars believed that whenever the moon moves in a northerly track or is restored to a northerly track, conditions are favourable for the

formation of healthy rain foetuses and whenever he moves in a southerly track with sun (agni) on its northern side, or whenever a condition of soma being overpowered by agni is created, it favours abortion of rain foetuses if the foetuses are not fully developed, and a healthy delivery of rainfall if the foetuses have gone through their full period of growth. With this basic hypothesis they made careful observations of sky and weather conditions as well as the position of sun and moon with respect to the stars and related the nature and distribution of rainfall during the delivery period to certain favourable and unfavourable sky conditions and corresponding position of sun and moon during the periods of formation and growth. When once a start is made in this direction, the natural tendency will be to go into elaborations and bring in the influence of nakṣatras and planets on rainfall process after attributing the quality of soma and agni or related qualities to them especially when they have been taught by the Vedic seers that agni and soma are two basic things which have given rise to everything that we witness in this universe. Thus a new talent was developed for which the Vedic seers had shown the way. Though initially this art of rainfall forecasting was practised by a few experts like Garga, Parāśara, Nārada, Devala, Vaśiṣṭha, Bhṛgu, Druhina, Ṛṣiputra, Kāśyapa, Varāhamihira, etc., later in the light of careful observations covering more regions, the number of experts increased and naturally the thumb rules also increased in number. In some recent books on this subject, many hundreds of such rules have been collected from ancient literature and presented. Many of these have been handed down the generations and they have been incorporated in local proverbs or sayings.

The examination of the scientific validity of the above thumb rules is a time-consuming investigation, the result of which may be most disappointing. But in the opinion of the author, in this process, one gets greater insight into the ramifications of the mind of our ancients. However, the very magnitude of the work involved repels anyone from attempting the same. We, therefore, propose to present a selected number of these thumb rules. In a subsequent paper, we shall analyse their evolution and

also present a new approach to examine their scientific validity.

It will not be out of place here to point out that, in the opinion of the author, most probably the subject of Astrology which aims at the prediction of the future of a person's life history, had its origin in the basic principles which according to our ancients govern the prediction of the nature and distribution of ranifall especially since they conceived that rainfall also has to go through the three stages viz., conception, growth and delivery, just like a man and further the influence of sun, moon and stars and planets on both was assumed to be more or less similar. It is quite interestin to note also that the science of weather was always dealt with by them in texts which deal with Astrology, though in a separate section.

Before we state the thumb rules, some general remarks on Indian weather may be of help for a correct appreciation of their implications. The Vedic seers as well as the post-Vedic scholars should have been well aware of the striking difference in the nature and rainfall potential of the western disturbances and the monsoon. Especially, the bang characterised by dark clouds, lightning, thunder, wind, and torrential rain which ushers in the monsoon over northwest India sustaining all forms of life, and its prolonged presence with breaks, was compared by them with the fleeting type of western disturbances activity with occasional light rain from thinly overcast sky, occasional lightning, thunder, mist, fog and winds which are sometimes pleasant when they are from north or northeast behind a moving disturbance on a clear sunny day, and then the concepts of formation of rain foetuses, their growth and delivery were developed. Naturally, when once western disturbances activity was considered as the beginning of the rainfall cycle, its nature and features should be indicative of the nature and features of the end product, viz., the monsoon rainfall.

By carefully observing the weather and sky conditions day after day for a prolonged period, it should have been easy for the post-Vedic scholars to recoginze the following features of the weather patterns during the various months.

The monsoon completely withdraws from Northwest India in

the beginning of the month of Kārttikā (October-November). The days are characterised by clear skies in the region and temperatures show a falling trend especially in the nights.

In the month of Mārgaśira (November-December) the western disturbance activity slowly picks up and we get one or two disturbances, which normally are mild to moderate. The anti-cyclone at the lower levels over Northwest Pakistan and adjoining Iran begins to build up Because of the prolonged absence of rain, haze in the sky increases. The temperatures have not yet fallen appreciably. In the month of Pauṣa (December-January) frequency of western disturbance increases and temperatures fall sharply. The plains sometimes get appreciable rain and behind the disturbances the sky clears and haze decreases.

In the month of Māgha (January-February), the western disturbance activity reaches a peak, sometimes giving rise to thick fog or frost, especially whenever the skies clear in the night after the passage of a western disturbance. The foggy conditions during the day keep the maximum of the day temperatures the lowest of the year.

In the month of Phālguna (February-March) westerlies assert themselves in the region. Haze which cleared during peak western disturbance activity again increases.

In the month of Caitra (March-April) westerlies continue, temperatures slowly build up and first thunderstorms occur and decrease the haze.

In the month of Vaiśākha (April-May) the temperatures increase, skies are clear except when there are thunderstorms which gain in strength as summer advances.

One of the interesting observations of the ancients was that too much rain during the period of initial growth of the rain foetuses results in poor rainfall at the time of delivery. They imagined that rain foetuses are destroyed (garbhasrāva) if there is too much rain during the time of their early growth period. It was till very recently believed that too much western disturbance activity affects the monsoon rainfall of the subsequent season. In fact, the very first forecast of monsoon rainfall issued by Blanford, the first chief of the Indian Meteorological Department, after the successive famines of 1876 and 1877 was based

on the negative correlation between winter snow fall and subsequent monsoon rainfall and it proved to be correct at that time though we know now that it is very very rare that the monsoon will fail successively for three seasons.

It was also believed by our ancients that hotter the conditions are in the month of Vaiśākha and Jyeṣṭha (May-June), the better will be the performance of the monsoon. This was also the view of the meteorologists in the early stages of development of forecasting techniques.

Thumb Rules for Long Range Forecasting

We shall now proceed to state the thumb rules which we have selected for presentation:

1. Rain foetuses that develop when the moon is in any of the asterisms Pūrvabhādrapadā, Uttarabhādrapadā, Pūrvāṣāḍhā, Uttarāṣāḍhā, and Rohiṇī in any season will yield plenty of rain. Those that are formed in Śatabhiṣaj, Āśleṣa, Ārdrā, Svātī or Maghā prove fertile and rains for many days. If they go through their full period of growth without any impediments, they will give rain as given below according to the month in which they form:

Month of formation of foetus	Duration of rainfall (at the time of delivery)
Mārgaśira	8 days
Pauṣa	6 days
Māgha	16 days
Phālguna	24 days
Caitra	3 days
Vaiśākha	3 days

2. The following symptoms favour healthy growth of the rain foetuses in the various month as shown below:
   i. Absence of severe cold conditions in Mārgaśira.
   ii. Heavy snow fall in Pauṣa.
   iii. Sky reddish near horizon during mornings and evenings both in Mārgaśira and Pauṣa.
   iv. Sun and moon appearing dim because of thick fog or mist and severe cold conditions in Māgha. Sunrise and sunset hidden by fog or low clouds (formed as a result of lifting) in the same month.
   v. Rough and strong winds, appearance of clouds, incomplete halo round the sun, coppery colour of the sun

in the month of Phālguna.

vi. Winds, clouds, rain and halos in the month of Caitra.

vii. Wind, rain, white clouds, lightning and thunder in the month of Vaiśākha.

If all the above conditions are present in the respective months and if there are no adverse symptoms in any of the months, the monsoon rains will be very good.

3. If the formation of rain embryo in any month is accompanied by all the five lakṣaṇas viz., wind, clouds, light rain, lightning and thunder it will rain (at the end of 195 days) over a span of 100 yojanas, and it will be over a span of 50 yojanas if three are present, and over a span of 25 yojanas if one or two only are present. The quantity of rainfall will be 3 āḍhakas if wind alone is present, 6 āḍhakas for lightning alone, 9 āḍhakas for clouds, 12 āḍhakas for thunder. If all are present it will yield 5 dronās (20 āḍhakas).

4. If at the time of formation of rain foetuses sun and moon are in conjunction with saumya (having the qualities of soma,) planets like Jupiter or Venus, the monsoon rainfall will be very good. If on the other hand, in conjunction with āgneya or vāyavya grahas like Mars and Saturn, it results in occurrence of hailstorms. Hail-storms will also occur if at the time of delivery the moon or sun is associated with the above planets and rainfall occurrence is delayed.

5. If at the time of formation of rain foetuses, the moon entering the asterisms Kṛttikā, Rohiṇī, Mṛgaśīṛṣa, Maghā, Caitrā, Viśākhā, Anurādhā, Jyeṣṭhā, Mūla, Pūrvāṣāḍha, makes her exit on the northern side then it is very auspicious and portends good rainfall and prosperity. If she makes her exist on the opposite side (south) it portends bad times.

6. If there is rain on the 2nd, 3rd, 9th, 11th, 12th, and 13th days of the bright half of the month of Kārttika, there will be very good rainfall during the subsequent monsoon season. The 11th and 12th days mentioned above are named abhradhruva and are usually characterised by sun in Svātī or Viśākhā and moon in Aśvinī or Revatī. If these days are cloudy then there will be plenty of rains in the month of Āṣāḍha. If these days are clear, the monsoon rains will be poor.

7. If on the Pūrṇimā day of the month Kārttikā, the moon stays in the asterism Kṛttikā for the whole period of 24 hours commencing from sunrise, there will be good rainfall in the subsequent monsoon season. If the asterism is Rohinī on that day the rainfall will be poor. If the asterism is Bharaṇī on the other hand, there will be good monsoon in some places and it will be poor in some other places.

8. The eleven days commencing from the 2nd day of the bright half of Mārgaśira are extremely favourable for formation of rain foetuses. (The moon will invariably traverse the asterisms Mūla to Bharanī during these days and these asterisms are imagined to be favourable for conception). If on any of these days there is rain or cloudiness, there will be good monsoon rainfall during the subsequent rainy season.

9. If on the 10th day of the bright half of Mārgaśira there is northernly wind throughout the day (sunrise to sunrise) it may be taken that conception has taken place.

10. If on the 12th day of the bright half and on the new moon day in Mārgaśira ther is rain, the subsequent monsoon rainfall will be good.

11. The nine days commencing from the 4th day of the dark half of Mārgaśira are most favourable for conception. If the symptoms (five lakṣaṇas) are present in these days, there will be surely rain in the bright half of Āṣāḍha.

12. If there is wind from the east on the 8th day of dark half of Mārgaśira, there will be prosperity in the region. Wind from other directions on this day brings distress conditions.

13. If there is wind from all directions on the 12th and 13th, 14th and 15th (Amāvāsyā) days of the dark half of the month of Mārgaśira, there will be good rain in the month of Āṣāḍha.

14. If the asterism on the Amāvasyā day of dark half of Mārgaśira is Mūla, the prices of foodgrains will come down and if it is Jyeṣṭhā, foodgrains will become dear.

15. If the formation of rain foetuses takes place in the first ten days of the bright half of Pauṣa, there will be good monsoon rainfall in the

region if no miscarriage of the rain foetuses takes place in the month of Caitra (i.e., if too much does not occur in the month of Chaitra).

16. If there is cloudiness during the sun's stay in the asterism Pūrvāṣāḍha (for 13 days) in the month of Pauṣa, then there will be rain almost daily during the period when the sun moves through the asterism Ārdrā to Mūla (i.e., during the monsoon season).

17. If in the month of Pauṣa, there are no indications of conception, in all probability the monsoon will be a failure.

18. If in the month of Pauṣa, when moon passes through Pūrvabhādrapadā, there is halo round the moon and the day is accompanied by rains, lightning and thunder, the subsequent monsoon rains will be very good.

19. If on the fifth day of the bright half of Pauṣa there is snowfall, the subsequent monsoon rains will be very good.

20. If on the eleventh day of the bright half of Pauṣa lightning, cloudiness and snowfall occur and if the moon is in the asterism Rohinī on that day, the subsequent monsoon rains will be very good.

21. If lightning is seen on the fourteenth day of the bright half of Pauṣa, it is an auspicious sign and there will be plenty of rain in the dark half of Āṣāḍha.

22. The moon's presence in the asterism Svātī on the seventh day of the dark half of Pauṣa is indicative of prosperity. If on this day there is cloudiness, the monsoon rains will be moderate, and if there is rain on that day, the monsoon rains will be very good.

23. If on the eighth day of the dark half of Pauṣa there is no rain, there will be spell of heavy rain when the sun traverses the asterism Ārdrā.

24. If in the month of Māgha, the five symptoms of conception are noticed with wind from east or north when the moon traverses the asterism Mūla to Bharanī, there will be rain when the sun moves through Ārdrā to Viśākhā i.e., if the symptoms occur when the moon is in Mūla, there will be rain when the sun moves through Ārdrā. If they occur when the

moon is in Pūrvāṣāḍha, there will be rain when the sun moves through Punarvasu, etc.

25. If there is rain on the seventh day of the bright half of Māgha, ther will be a spell of heavy rain the month of Āṣāḍha. If, on the other hand, there is no rain on the seventh day but rain on the eighth day, there will be no rain in Āṣāḍha but it will rain in Śrāvaṇa.

26. If cloudiness prevails for eight days commencing from the seventh day of the bright half of Māgha, there will be more than normal rain the subsequent monsoon season. If there is no cloudiness on the above days, the monsoon will be poor.

27. If there is strong breeze, lightning and cloudiness on the ninth, tenth and eleventh days of the dark half of Māgha, the monsoon rains will be more than normal.

28. If during the month of Phālguna, there is cloudiness on many days without rain, it indicates healthy condition of the rain foetuses and the subsequent rainy season will yield ample rainfall.

29. On the Pūrṇimā day (Holi) of Phālguna month, there is wind from the east, it will give above-normal monsoon rainfall, if it is from north, crops prosper, if it is from west, moderate rainfall will occur during the subsequent monsoon season and if it is from south, there will be distress condition in the region.

30. If on the second day of the dark half of Phālguna, there are no clouds or lightning and if there is wind from all directions there will be good rain in the months of Śrāvaṇa and Bhādrapadā.

31. If on the fifth, ninth, and thirteenth days of the dark half of Phālguna lightning occurs and if there are symptoms of conception, the monsoon rains will be affected.

32. If there is rain in the month of Caitra when the sun moves through the asterism Revatī, and if there is no rain in the subsequent ten days it is to be taken that miscarriage of rain foetuses has taken place and therefore the monsoon rainfall will be poor.

33. If rain occurs during the period from the first to the eighth day of the bright half of the month of Caitra and if there is lightning on

the ninth day, the monsoon will be poor in that region.

34. If during the bright half of Caitra, wind from the west and south blows continuously for two days, the subsequent monsoon will be a failure.

35. If there is rain or lightning or even thunder on the fifth, seventh and thirteenth days of the bright half of the month of Caitra, there will be total failure of the subsequent monsoon.

36. If on the second, third, fourth and fifth days of the dark half of Caitra there is rain with wind from the east, the monsoon rainfall will be poor.

37. Wind from the south without rain, during the period when the moon moves from Mūla to Bharaṇī in the dark half of Caitra, is indicative of good monsoon rainfall in the year.

38. The third day of the bright half of Vaiśākha is called Akṣaya Tṛtīyā and events on that day have great importance in forecasting future events. The direction of the wind on that day bears a relation to the performance of monsoon. Wind from west favours good monsoon performance.

39. If there is rain on the eleventh, twelth and thirteenth days of the bright half of Vaiśākha, it foretells distress conditions later. If there is no rain, there will be prosperity.

40. Thunderstorms in Vaiśākha are indicative of good monsoon later.

41. The events in the month of Jyaiṣṭha are important for determining the rainfall of the ensuing monsoon season.

42. Thunder in the bright half of Jyaiṣṭha destroys the rain foetuses. Frequent occurrence of thunder results in poor rains in the months of Śrāvaṇa and Bhādrapadā.

43. If there is cloudiness on the day when the moon is in the asterism Rohiṇī in the bright half of Jyaiṣṭha, monsoon will be good and if there is no cloudiness it will be bad.

44. The conjunction of the sun and the moon in the star Rohiṇī is extremely bad. There will be distress conditions in the region.

45. If the moon is in the asterism Ārdrā on the third day of the bright half of Jyaiṣṭha and if there is rain, the subsequent monsoon will be a failure.

46. Wind from east, north and west on the fifth day of the bright half of Jyaiṣṭha portends prosperity but the wind from the north is conducive to locust attack.

47. The examination of wind direction on four days commencing from the eighth day of the bright half of Jyaiṣṭha is important for forecasting purposes. If winds are light and pleasant, they foretell prosperous conditions. If on these days lightning and halo around the sun and the moon also occur, they augur a good period ahead.

48. If there are no clouds on the nine days commencing from the day the moon is in Ārdrā in the bright half of Jyaiṣṭha, there will be good rainfall later. If clouds appear, the monsoon will be poor. Also if rain occurs when moon moves through Svātī, Viśākhā, Anurādhā and Jyeṣṭhā, it portends total failure of monsoon.

49. Forecast of the quantities of rainfall during the monsoon season is based on observations during the 27 day period commencing from Pūrṇimā day of the bright half of Jyaiṣṭhā. There is a tendency for rainfall to follow a 27 day cycle during the monsoon season i.e., if it occurs when the moon is in a particular asterism it will again occur when the moon returns to the same asterism after about 27 days. The following table shows the expected quanity of rainfall during the season if the initial showers occur when the moon is in the various asterisms shown on the left side.

Name of the Asterism	**Expected quantity of rainfall for the season.**
1. Dhaniṣṭhā, Revatī, Citrā, Hasta, Pūrvāṣāḍhā Mṛgaśirṣa	16 droṇas
2. Svātī, Jyeṣṭhā and Śatabhiṣa	4 droṇas
3. Maghā, Anurādhā, Bharaṇī, Śravaṇa and Mūla	14 droṇas
4. Uttarāṣādhā, Punarvasu and Viṣākhā	20 droṇas
5. Kṛttikā	10 droṇas
6. Uttarabhādrapadā, Rohini, Pūrvaphalguṇī and Uttaraphalguṇī	25 droṇas
7. Āśleṣa	13 droṇas
8. Puṣya and Pūrvabhādrapadā	15 droṇas
9. Ārdrā	18 droṇas
10. Aśvinī	12 droṇas

The above forecasts are valid only if unfavourable situations do not develop during the period.

50. If on the third day of bright half

of Āṣāḍha easterlies prevail and clouds move from east to west, there will be good rainfall in the month of Bhādrapadā.

1. If on the second day of the bright half of Āṣāḍha the first showers occur, on the third day easterlies appear giving rise to dark and large clouds, on the fourth day wind from the south and clouds from the east appear and on the fifth day northerlies blow and give rise to high clouds, then in that year there will be good rains for four months commencing from Śrāvaṇa.

. The total amount of clouds that appear on the four days commencing from the fifth day of the bright half of Āṣāḍha is a measure of the quantity of rainfall during the ensuing entire monsoon season.

A clear sky on the Pūrṇimā day of Āṣāḍha is indicative of distress conditions due to poor monsoon.

If there is lunar eclipse on Āṣāḍha Pūrṇimā day, things will become very dear in the next four and a half months.

If there is rain on the fifth day of dark half of Āṣaḍha, the ensuring nonsoon will be good.

56. If at the times of dawn and sunset the clouds look yellow in colour on the fourth, fifth and sixth days of the bright half of Āṣāḍha they eventually become dark and bring rains.

57. If the sun is in the constellation Siṃha in the bright half of Śrāvaṇa, there is generally a break in monsoon rains and rainfall is confined to sea coast areas.

58. If clouds appear on the west on the first, seventh, twelth, thirteenth and Pūrṇimā days Bhādrapadā they portend good rainfall.

The following seven rules (59-65) cover a wider range of observation.

59. If it is not very cold in the month of Māgha, no winds in Phālguna, no clouds in Caitra, hailstorms in Vaiśākha and very hot weather in the month of Jyaiṣṭha, there will be scanty rain during the monsoon season.

60. If there are no clouds in Māgha, if it rains in Caitra and there is no thunder on Akṣaya Tṛtīyā day (Vaiśākha Śukla Tṛtīyā) then there will be scanty rain in the rainy season.

61. If it is warm in Māgha, subnormal temperatures in Jyaiṣṭha and cool breeze in the month of Śrāvaṇa, there will be scanty rain in the rainy season.

62. If there is no lightning in the month of Caitra, some rain occurs in the beginning of Vaiśākha, very hot in Jyaiṣṭha there will be very good rainfall in the rainy season.

63. Cold conditions in Caitra, hailstorms in Vaiśākha and clear skies in Jyaiṣṭha foretell good monsoon rains.

64. If it is warm in Pauṣa and cold in Vaiśākha there will be some rains in Āṣāḍha and no rains in Śrāvaṇa and Bhādrapadā.

65. Some rains when the sun enters Kṛttikā, hot weather when the sun is in Rohiṇī, no winds when the sun enters Mṛgaśirṣa and appearance of winds when he leaves it, some showers and light wind when the sun is in Ārdrā and absence of wind when the sun is in Punarvasu are all indicative of prosperous conditions.

66. Clear sky and hot weather when sun moves through the asterism Rohiṇī is indicative of good rainfall during the subsequent monsoon season.

67. Jupiter, Venus, Moon and Mercury are auspicious planets. Saturn, Mars and Sun are ferocious planets. Venus always favours (aids) rainfall. Mars acts against rainfall. Principally, these two determine the rainfall at a place. The other planets aid either of them. By nature Mercury and Saturn produce winds, Venus and Jupiter produce water (rain) and Mars and Sun produce heat.

68. Saturn moving through the asterisms Hasta, Svātī, Bharaṇī, Ārdrā, Śravaṇa, and Pūrvaphalgunī brings rains but produces scanty rain when moving through Āśleṣa, Śatabhiṣaj, Jyeṣṭhā, and drought when moving through Mūla, Revatī and Uttarabhādrapadā. It stops rain when moving through Citrā, Viśākhā Anurādhā, Pūrvāṣāḍhā, Dhaniṣṭhā, Punarvasu, Maghā and Puṣyā.

69. Jupiter moving through Bhādrapadā, Āśleṣa, Puṣyā, and Punarvasu brings in drought, moving through Kṛttika, Rohiṇī, Viśākhā and Anurādhā brings in moderate rain, and moving

through Maghā, Phalgunī, Hasta, Mṛgaśirṣa and Ārdrā brings in good rains. (Again this represents one school only.)

70. Venus moving in the northern Vīthis (ṣaumya vīthis) produces lot of rains and moving in the southern vīthis (āgneya vīthis) destroys crops.

71. During the rainy season if Mars moves ahead of the sun, there will be drought, if Venus is ahead of the sun there will be rains, if Jupiter is ahead of the sun, the weather will be hot and if Mercury is ahead of the sun, winds will occur.

72. Conjunctions of the sun and Mars, Saturn and Mars, Jupiter and Mars result in drought. Conjunctions of Mercury and Venus and Jupiter and Mercury give rains.

73. Venus, Mercury and Jupiter in conjunction and uninfluenced by other planets is indicative of abnormally heavy rain.

74. Equal volumes of water from well, tank and river at a place are weighed on the Āṣāḍha Pūrṇimā day. If well water is the most dense, it indicates scanty rain in the ensuing rainy season. If the river water is the most dense, it is indicative of moderate rain and if the tank water is so, it is indicative of very good rains.

75. Four pots filled with water are placed in the four directions beginning with north and are named after the months beginning with Śrāvaṇa in the dextral oder on the day the moon passes through the asterism Rohiṇī in the dark half of Āṣāḍha. The amount of rain in the various months will have to be guessed from the quantity of water left in the pots at the end of fifteen days.

Many of the above rules have been taken out from the collection presented by Madhusudan Ojha. Some of these have been extracted directly from the original texts. Madhusudan Ojha, a noted scholar of Jaipur, has presented in an orderly way hundreds of these rules in his book Kādambinī after collecting them from many original texts. The author has verified many of them with the original texts available to him.

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Ṛigbhāṣyabhūmikā

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I consider it an honour to associate myself with the work, i.e., Ṛigbhāshyabhūmikā written by late Mahāmahopādhyāya Srimushnam Vyākaraṇa Setumādhavāchārya, son of late Mahāmahopādhyāya Srimushnam Subbarāyāchārya, by way of this brief in English highlighting the points made by him in his Rigbhāshyabhūmikā.

These two scholars were eminent scholars both in Vyākaraṇa and Vedanta and have written very learned works. Rigbhāshyabhūmikā is one such learned work.

Scholars of Veda are familiar with Sāyaṇa's Rigbhāshyabhūmikā and the topics discussed in that work. Sāyaṇa discusses six topics :

1. Relative position of Rigveda and Yajurveda.
2. Whether Vedas are revealed or composed (apaurusheyatva of Veda).
3. Nature and authoritativeness of Vedas (Veda lakṣana and Veda Prāmāṇya).
4. Nature of Mantra and Brāhmaṇa.
5. Necessity of the study of Vedas and the understanding of their meaning.
6. A brief account of Vedāngas.

Sāyaṇa discusses these topics quoting the relevant Jaimini Sutras of Pūrvamīmāmsā. His presentation of these problems and the solutions given are contained in the relevant adhikaraṇas of Jaimini-sūtras.

Sāyaṇa's approach to the interpretation of Vedas is ritualistic (Yājnika). Therefore, he discusses these issues from that point of view.

Yāska mentions three approaches to the study of Vedas, viz., Yājnika, Aitihāsika and Ādhyātmika. Ritualistic, mythological, and spiritual. Sāyaṇa's approach is first one, i.e., ritualistic (Yājnika). This is clear from the first question he has raised, viz., whether Rigveda is important or Yajurveda. He concludes that since his study of Veda is undertaken in connection with the performance of sacrifices Yajurveda is more important and therefore, he has commented upon Yajurveda first.

The present Rigbhāshya-bhūmikā written by Sri Setumādhavāchārya has philosophical approach. Sri Madhavāchārya has written a Bhāshya on first forty hymns of Rigveda giving the philosophical meaning of the same. The Rigbhāshyabhūmikā written by Sri Setumādhavāchārya is an introduction (bhūmikā) to this Bhāshya. Therefore, he has to handle the problems that are more relevant to this approach. The basic questions like apaurusheyatva and svatah prāmāṇya of Vedas, of course, have also to be handled. Therefore, in this bhūmikā these basic problems as well as the special problems relevant to the philosophical interpretation of Veda are discussed.

II

It is agreed by all that there are some hymns in Rigveda that are clearly philosophical. Hymns like 'Nāsadīya Sūkta', 'Asyā Vāmiya Sūkta', 'Purusha Sūkta', etc., are clearly philosophical. One may add to these, the hymns that delineate the process of creation, the concept of one God, the problems of death and immortality, etc., also as philosophical hymns. The hymns like Visvakarma Sūkta, Hiranyagarbha Sūkta, Ambhraṇi Sūkta, Manyu Sūkta, Pavamāna Sūkta, etc., come under this category. In the Upanishads, frequent reference is made to Rigvedic hymns as the source of their philosophical thought. Therefore, there can be no doubt that the Rigvedic hymns contain philosophical matter. But, the Atharvaṇa Upanishad goes much further and states that the entire Rigveda has philosophical import. It admits two interpretations :

1. Ritualistic
2. Philosophical.

These two are designated as Aparā-Vidyā and Parā-Vidyā. It is the latter that is brought out by Sri Madhavāchārya in his Bhāshya on the first forty hymns of Rigveda. This raises two questions :

1. Rigvedic hymns clearly refer to many deities and many rituals. These are glorified in different ways. Therefore, how can we get the meaning referring to one supreme entity or one Supreme God which is the foundation of philosophical interpretation.
2. How do we satisfy the requirements of grammar, etymology, etc., if these hymns that refer to many deities and many rituals are to be taken as referring to one supreme entity or one Supreme God and connected philosophical issues.

Sri Madhvāchārya has evolved the necessary methodology to overcome these difficulties. Firstly, he draws the attention to the doctrine of Sarvaśabdavāchyatva (सर्वशब्द-वाच्यत्व). The supreme entity, i.e., the Supreme God is conveyed by all words. The words that convey different deities, different seers, different rituals, different metres, all these convey the Supreme God as their principal meaning. This is clearly stated in the passages like '*tā vā etāh richah*' (ता वा एता ऋचः) '*yo devānām nāmadhā* (यो देवनां नामधा), etc. Thus the entire Veda conveys him, his qualities, activities, powers, and all other glories. These are sung in the Vedas. Secondly, he draws the attention to the doctrine of antaryāmitva. The Supreme God is present in all and directs all. Therefore, even when other deities are referred and their activities and powers are described in Vedas, ultimately these have a reference to the Supreme God who is antaryāmin. This is clear in the passages like '*Aham Manuh abhavam*' (अहं मनुरभवम्), etc. These two doctrines remove the first difficulty, viz., how can the hymns refer to many deities and many rituals be interpreted as referring to one Supreme entity or one Supreme God. The solution is simple. The principal meaning of all Vedic words is the Supreme God; but these also refer to the various deities, rituals, etc., in the context of the performance of rituals. The first meaning is obtained by paramamukhyavritti while the second is by mukhyavritti. This method of

obtaining two meanings is clearly suggested in the Atharvaṇa Upanishad wherein the same body of literature, viz., Rigveda, Yajurveda, etc., is declared as both Parāvidyā and Aparāvidyā depending upon the meaning obtained.

III

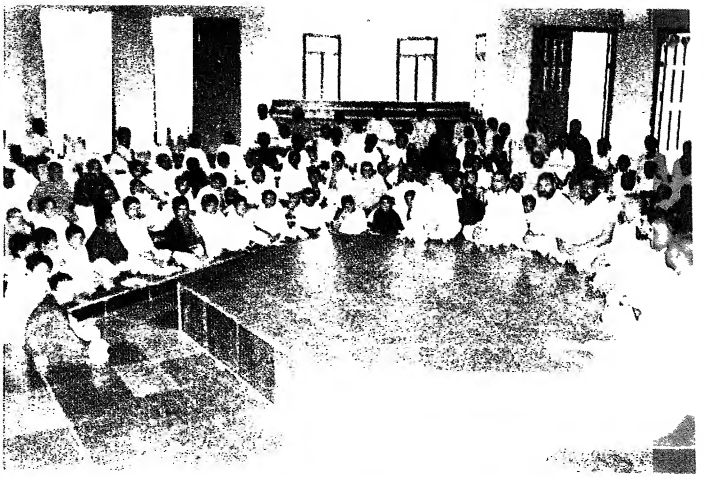
This question is discussed threadbare by Sri Setumādhavāchārya in this Rigbhāshyabhūmikā profusely quoting the relevant source passages. In his dicussion he first raises the very basic question whether it is necessary to know the meaning of Vedas or is it sufficient if one merely learns to recite them. He elaborates the scope of the injunction '*Svādhyāyo adhyetavyah*' (स्वाध्यायोऽध्येतव्यः) and points out that its scope extends to the understanding of the meaning. In this connection he quotes two famous references 'Sthāṇurayam bhārahārah' (स्थाणुरयं भारहारः) and 'Uta tvah pasyan' (उत त्वः पश्यन्), etc. He explains as many as four meanings of the first and three of the second. These points are generally discussed in Pūrvamīmāmsā works and in the Rigbhāshyabhūmikā of Sāyaṇa. But the intention of summarising all this discussion about the importance of the understanding the meaning of Vedas here is to extend its scope further. It is given as a preliminary to point out that it is not sufficient if only the ritualistic meaning of the Vedas is understood but its philosophical meaning also has to be understood. Therefore, the scope of '*Svādhyāyo adhyetavyah*' not only extends to *Dharmajijnāsā* but also extends to *Brahmajijnāsā*. To extend the scope of this injunction so as to include the study of philosophical meaning also, he makes use of the reference *Adhenvā charati māya yaisha vācham śuśruvām aphalām apushpām* (अधेन्वा चरति मायैष वाचं शुश्रुवाँ अफलामपुष्पाम्) (R.V.VIII. 2-23-5). Here pushpa refers to the results of ritualistic benefits while phala refers to the spiritual results. The ritualistic benefits are not final and firm. Therefore, these have to be surrendered at the feet of the God and the spiritual benefits be obtained through His grace. Though the hymn 'Utatva', etc., is frequently quoted by all, this latter part of that hymn is not noticed by many. It is this, that clearly indicates that even the understanding of the philosophical meaning is to be included in the scope of '*Svādhyāyo adhyetavyah*'.

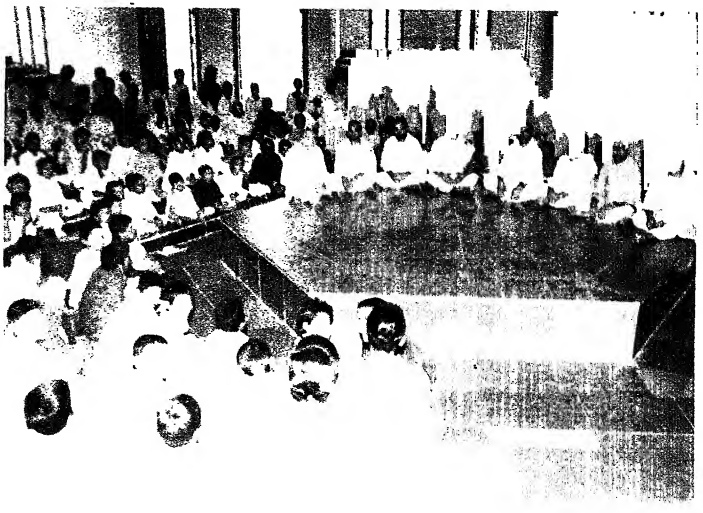
Another point made in this connection is, the results of rituals are also bestowed by the Supreme God on the sacrificer. In this connection the Brahma Sūtra '*Phalam atah upapatteh*' (फलमत उपपत्तेः) and the Brihadāraṇya passage 'Rāteh dātuh parāyaṇam' (रातेः दातुः परायणम्) are quoted. Both these clearly indicate that neither mere rituals nor the deities invoked in the rituals bestow the results. It is the Supreme God who bestows the results. Therefore, it is natural that He is conveyed by the hymns employed in the rituals and it is His glory that is sung in these hymns. Therefore, He is the meaning of all expressions in the Vedas.

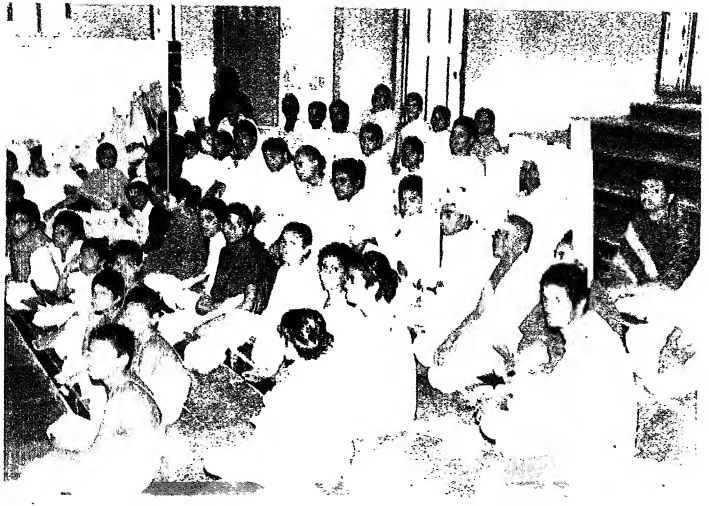
IV

The second question of grammar and etymology supporting or not supporting the philosophical meaning is also interestingly handled by Sri Setumādhavācharya. In this connection he takes up the question of the scope of Vyākaraṇa and Nirukta. Firstly, he raised the question which are Vedanga Vyākaraṇa and Vedanga Nirukta ? It is not Pāṇini's Vyākaraṇa that is Vedanga Vyākaraṇa, nor it is Yāska's Nirukta that is Vedanga Nirukta. Vedanga Vyākaraṇa and Nirukta were the very part of the body of Vedic literature. Indra is stated to be the earliest propounder of Vyākaraṇa. This Indra is different from the latter indra who is latter than Pāṇini. Hanumān is also a propounder of Vyākaraṇa. This Vyākaraṇa is known as Mahāvyākaraṇa or Hanumad Vyākaraṇa. Sri Setumādhavāchārya quotes from Rāmāyaṇa and other sources to show that there were Vyakaraṇas before Pāṇini. This is not to under rate the authority or importance of Pāṇini, but only to show that sometimes, one has to go beyond Pāṇini to get the philosophical meaning of Vedic expressions. This is what Sri Madhvāchārya has done in his Bhashya on Rigveda. Sri Setumādhavāchārya himself being a great scholar of Pāṇini's Vyakarana has great respect for Pāṇini. Therefore, he repeatedly states that Sri Madhvāchārya and his commentators normally go by Pāṇini's grammar, but when special philosophical meanings are to be brought out they go beyond.

In respect of Nirukta also, Yāska himself refers to early Niruktas. Brāhmaṇas and Upanishads give nirvachanas of many Vedic words. Passages like '*so arodit yadarodit tad Rudrasya Rudratvam*' (सोऽरोदीत् यदरोदीत् तद्रुद्रस्य रुद्रत्वम्), '*adyate*







atti cha bhūtāni tasmād annam prakirtyate' ('अद्यतेऽत्ति च भूतानि तस्मादन्नं प्रकीर्त्यते') explain the etymology of the expressions concerned. These are mythological and cultural etymologies. These do not strictly conform to the rules of grammatical etymology.

The etymologies given in Nirukta concern more with the mythology and culture behind these expressions rather than the grammatical structure of the expression. It is this that makes the areas of Vyākaraṇa and Nirukta different. Otherwise Nirukta would have been a part of Vyākaraṇa. Aitareya Upanishad is full of mythological and cultural etymologies in respect of the names of seers. Chāndogya also gives similar etymologies. There seem to have existed some Nirukta works in which such etymologies were compiled. Vyāsa Nirukta was one such. Sri Madhvāchārya fully utilises these Niruktas for giving his philosophical interpretation. Sri Setumādhavā-chārya elaborates this point fully. He also raises the question whether Vyākaraṇa is pradhāna or Nirukta is pradhāna. He quotes the views of the protagonists of both the views. He himself is inclined to say that Vyākaraṇa is more important. However, since the two have distinct roles to play in understanding the meaning of Vedas, the question of relative importance loses its ground. What is important to notice is that the Niruktakaras are not bound by the rules of grammar.

In respect of *apaurusheyatva* and *svatah prāmaṇya* of Vedas, after quoting the normal arguments given in Pūrvamīmāmsā works and Rigbhāshyabhūmikā of Sāyaṇa, Sri Setumādhavāchārya gives some additional points that are more relevant to the philosophical interpretaion. There are certain items like Dharma, adharma, etc., that are ethical tenets. These cannot be ascertained by Pratyaksha or Anumāna. The existence of these cannot be denied either. Therefore, revealed literature is the only means by which these can be ascertained. This applies to similar other entities that are beyond other perception or inference. Therefore, Vedas have to be considered as apaurusheya and nitya not merely because their authors are not known and the seers are not the authors, but because the acceptance of revealed literature is a

necessity to ascertain dharma, adharma, etc., ethical and spiritual entities that are beyond perception and inference. This much is common to Mīmāsakas and Vedantins. But the Mimāmsakas have erred in not accepting Īsvara in whose mind the Vedas are ever-present and ever-revealed. It is He who taught them to Chaturmukha Brahma. Thus, the principal deity of the entire Veda, is the Supreme God himself while the first seer is Chaturmukha Brahmā himself. The other deities and the seers come into picture only secondarily.

Sri Setumādhavāchārya quotes the views of Manjūshā, etc., certain Vyākaraṇa works suggesting that Vedas are not eternal and rejects their views. The question whether tātparyajnāna is necessary for Vākyārthajnāna is also raised and it is stated that tātparyajnāna is not necessary. It is Śābdībhāvanā or preranā that leads to pravritti.

From the above brief summary of the points made by Sri Setumādhavāchārya in this Rigbhāshyabhūmikā it will be clear that he has laid a good foundation for the study of Rigbhāshya of Sri Madhvāchārya.

Sri Madhvāchārya declares in his Rigbhāshya that the entire Rigveda conveys the Supreme God. He explains the meanings of Agni, Indra, Vāyu, etc., suitably. He gives the line of the teachers of Vedas starting from the Supreme God in the Hayagrīva form. Indra, Sūrya, Soma and Agni are stated as the seers of the four Vedas. Goddess Lakshmi and Bhārati are the seers of all Vedas and Vedangas. Vedas admit three meanings. However, their main import is the glory of the Supreme God himself. Keeping this central point in mind the first forty hymns of Rigveda are commented upon.

Sri Jayatirtha has written a detailed commentary on Rigbhāshya of Sri Madhvāchārya. On this Sri Satyanātha, Pāndurangi Keśavabhattāraka known as Gururāja, Bidarahalli Srinivasa Tirtha, Chalāri Āchārya and a few others have written sub-commentaries. Sri Rāghavendra Tirtha has written Mantrārthamanjari on these forty hymns. These works on Rigbhāshya have considerably enriched the understanding of the philosophical meaning of Rig Veda.

SRI MANYU SUKTA
MADHVA INTERPRETATION

Dr. V.R. Panchamukhi

Sri Manyu Sukta is the 83rd Sukta, in the tenth Mandala of Rgveda. The sage called Manyu- son of sage Tapas - is the Rishi commanding this Sukta. The first and the last four Riks are in Jagati Chandas while the remaining nine Riks are in Trishtubh Chandas.

All Vedas are Apaurusheya in the sense that they are not written by anybody but they have been revealed to different Rishis. They contain eternal truth and are free from any shortcomings that might creep in due to human errors. Brahma Sutras were composed by Vedavyasa with the basic objective of providing proper interpretation of the Vedas. Meaning of Vedas should be understood with the help of the right kind of commentaries on them and on the Brahma Sutras. Apparent meaning of the Vedic hymns may not often be the right one. The correct meaning of the Vedas has to be derived by using various techniques such as Upakrama, Upasamhara, Abhyasa, Apoorvata, etc.

In Sri SuMadhwa Vijaya, it is stated (canto 6, sloka 4) that Sri Madhwacharya told his disciples that Vedic hymns could have three meanings, Mahabharat may have ten meanings and each word of Vishnusahasranama may have hundred meanings. त्र्यर्थतां श्रुतिषु वित्त दशार्थं। भारतं ननु शतार्थमपि स्यात् वैष्णवं पदसहस्रतयं हि। However, comprehending these different meanings is beyond the capability of ordinary human beings. It is therefore essential that we take recourse to the commentaries given by the scholars and our Gurus.

Sri Madhwacharya has provided the most cogent and incisive interpretation of the Vedas, which is displayed through his works such as Rigbhashya, Brahama Sutra Bhashya, etc. According to Madhwa, all the Vedas ultimately describe Vishnu and Vishnu alone. Krishna says in Bhagavadgita- "वेदैश्च सर्वैरहमेव वेद्यो" and Madhwa confirms, throughout his works, to this basic principle in deriving the prime meaning of all the Vedas. Consistent allegiance to their principle brings uniqueness and sublimity to Madhwa's interpretations and also to all the commentaries that follow them.

Sri Madhwacharya has clearly indicated in his Mahabharata Tatparya Nirnaya, that Manyu Sukta should be interpreted as a Sukta in praise of Narasimha.

स्मरन्नृसिंहं भगवंतमीश्वरं समन्युसूक्तं च ददर्श भक्त्या।

यस्ते मन्यो इत्यतो नारसिंहं सोमं तस्मै
चार्पयच्छोणिताख्यम्॥

(म.भा.ता.नि., अ.२७, श्लो.१४८, १४९)

After killing Dussasana, the mighty Bhimasena, remembered God Narasimha and praised Him by reciting Manyu Sukta. Bhima offered the blood of Dussasana as somarasa to God Narasimha in that Yajna of war.

Taking clue from these slokas of Madhwacharya, Dhirendratirtha has developed his commentary on the entire Manyu Sukta as a Sukta in praise of Narasimha.

The commentary on Manyu Sukta by Sri Dhirendratirtha interprets Manyu as Narasimha - who is the internal controller of Rudra and who is embodiment of knowledge. The apparent or the common meaning of `Manyu` is anger or in the metaphysical sense, the word may refer to the commanding deity of anger viz., Rudra. The etymological meaning of the word Manyu, based on the verb मनु - अवबोधने is knowledge or embodiment of knowledge. The latter description is primarily applicable to Lord Vishnu and hence the first meaning, viz., commanding deity - Rudra - should also be made consistent with the description of embodiment of knowledge. On the strength of the Brahma Sutra ॐ अंतर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात् ॐ (अ.१, पा २, सू १८) the interior controller, viz., Vishnu or His incarnation Narasimha becomes the relevant meaning of the world "Manyu" "अंतर्यामिणमीशेशमपेक्ष्याहं त्वमित्यपि। सर्वे शब्दाः प्रयुज्यन्ते सति भेदेऽपि वस्तुषु" is the statement in Maha Kourma - purana thus corroborating the derivation of the prime meanings of the words on the basis of the prin-

ciple of being अन्तर्यामी. Manyu Sukta is thus the prayer to Narasimha referred to by the name "Manyu".

In any prayer, there are essentially four parts, viz., (i) praising the special qualities of the entity, (ii) expressing admiration and love and requesting the entity for accepting the devotee as His own, (iii) appeal for warding off all evils and enemies and (iv) request for bestowing all bliss, happiness and wealth on the devotee. This Manyu Sukta with fourteen Riks, has all these features. Narasimha is praised by the attributes of being all pervasive, विश्वं आनुषक् पुष्यति, विश्चधाः all powerful, सहस्वता, embodiment of knowledge, भामः प्रचेतः primary possessor of all wealth, इन्द्रः commander of all sense organs and their objects होता, etc. Narasimha has all the weapons, अविधग्वज्रसायक, power and courage to destroy both the internal and the external enemies of the devotees. अभिभूत्योजाः These praises of attributes are spread throughout the Sukta. Knowedge about these attributes of Narasimha provides the माहात्म्यज्ञान which is an essential prerequisite for developing true and pure devotion in Him.

Paramatman can be reached only by those whom He decides to choose. "यमेवैष वृणुते तेन लभ्यः" says the Sruti. The fourth, fifth and the sixth Riks make the appeal to Narasimha, to accept the devotee as His own. Devotee experiences sense of repentance (अभागः, परेतः) and then expresses complete surrender to Narasimha अभीहि अभिप्रेहि उपमेहि. He appeals to Narasimha आववृत्स्व-भक्तत्वेन वृणीष्व.

Internal enemies consist of the various manifestations of the रजोगुण and तमोगुण. These enemies distort the functions of our sense organs and take them away from Paramatman. Narasimha is described as होतृ - one who is responsible for offering the objects to the sense organs. Thus, if He is pleased, He would destroy the distractors and make our sense organs behavé well and concentrate on him. This bestows on us internal strength and courage. External enemies are all those who put impediments in our pursuit of self- realisation. All the troubles caused by the factors of आधिदैविक, आधिभौतिक, आध्यात्मिक origin need to be removed. Narasimha is appealed to destroy all these evil-doers. विजहि शत्रून्. He is also requested to give us the strength and will-power to fight our enemies अस्मासु अस्मत्संबंधिषु पृतनासु सेनासु ओजः धेहि। नः विमृधः नुदस्व।

After the destruction of all the enemies, there emerge the elation of triumph द्युमंतं घोषं and the prospects of realisation of the ultimate goal of Happiness and Bliss. However, भगवत्प्रसाद pleasure of Narasimha is essential for happiness and bliss even after the destruction of अज्ञान and acquisition of अपरोक्षज्ञान. Janardan alone gives the knowledge to those who are ignorant, moksha to those who acquire knowledge, and also bliss to those who are bestowed with Moksha अज्ञानां ज्ञानदो विष्णुः ज्ञानिनां मोक्षदश्च सः । आनंददश्च मुक्तानां स एवैको जनार्दनः ॥ (अनुव्याख्यान). This Prameya is propounded in this Sukta. The devotee requests Narasimha to bestow all desired things अभिमातिषाहः, वसूनि आभर, मधु पिबाव, संसृष्टं उभयं धनं अस्मभ्यं दत्तां and the ultimate bliss. Since all the wealth and the energy of the ene-mies are snatched away from them, they will not be able to raise their head again at all. The greatest enemy causing obstruction to the realisation of the eternal bliss, is the prakriti - bandha or the karma- bandha, which is the manifestation of the bondage of prakriti. After the removal of this basic obstruction, the goal of eternal bliss becomes feasible and this can be realised with the prasada of Paramatman.

Initially, the anger of Narasimha is required to destroy all the evil - doers and enemies. However, when Narasimha is pleased with the Sadhana of the Bhaktas, He gives up His anger and He presents Himself in a pleasant form. In the 13th Rik, Narasimha is addressed as अमन्यो - as the one who has given up his anger. Narasimha gave up his ferocious form and His anger after destroying the demon Hiranyakasipu and assumed a peaceful form when He was to recieve and bless Pralhada for whose sake He had taken that Avatara. Thus, the importance of भगवत्प्रसाद is once again emphasised.

Since the प्रकृतिबंध is destroyed once for all, there is no return to the mould of Samsara and jiva is therefore permanently freed from all the miseries and thereafter he continues to stay in a state of eternal bliss. The message of the final Sutra in the Brahma Sutras ॐ अनावृत्तिश्शब्दादनावृत्तिश्शब्दात् ॐ is thus conveyed by the terms, महाधनस्य संसृजि, शत्रवः पराजितासो अपनिलयंताम् ।

Uniqueness of the Commentary :

Sri Dhirendratirtha's commentary is unique, innovative and ingenious. As stated earlier, it falls within the broad framework of

Madhwa's thesis that all Srutis, in their prime meaning, describe Vishnu and Vishnu alone. Dhirendratirtha draws his clues for interpretation from the commentary of Madhwacharya, known as Rigbhashya, on the select Riks of Rigveda. At several places, he makes explicit reference to Rigbhashya. While interpreting the word Hotri he writes - ''इंद्रियाग्निषु चार्थानां होतृत्वाद्धोतृनामक इति च ऋग्भाष्यवचनात्''. Again, while explaining the meaning of अक्रतु as one devoid of knowledge, he corroborates with the statements given in Rigbhashya सक्रतुर्ज्ञानरूपत्वादिति भाष्योक्तेः Again in deriving the meaning of Indra इन्द्रः स परमैश्वर्यादिति ऋग्भाष्यवचनात्। Thus, Dhirendratirtha brings out the point that Madhwacharya wrote his commentary on select Riks of Rigveda only for illustrating the manner in which the Vedas should be interpreted and it is for others to follow his clues and derive the meanings for the other Riks of all Vedas.

Throughout the commentary, there are many references to the other corroborative evidences for the meanings derived here, e.g., प्रजाश्चर्षणयः स्मृता इति वचनात्। A collection of all such corroborative statements संवादवाक्याः and also of innovative interpretations is given at the end of this booklet. We may only illustrate here some ingenious derivations of the meanings of the words. तमसा अज्ञानतश्च आवृणोति इति वरोन्नयनाच्च वरुणः Varuna means an entity who covers the others with darkness and ignorance. वरुण also means an entity who showers boons on the others. भामः - अभिव्यक्तज्ञानरूपः - भा दीप्तौ माङ् - माने। भाम means an entity who is embodiment of knowledge manifested. अनब्रुवः - अब्रुवत इत्यब्रुवः। स न भवतीत्यनब्रुवः अनपवादीति यावत्। अनब्रुवः means the one about whom nobody complains or speaks ill, that means the one who is free from all blemishes. The commentary amply demonstrates the great scholarship of sri Dhirendratirtha in Vyakarana as also Vedanta. He emulates Sri Raghavendratirtha in regard to proficiency in Vyakarana. He gives the Vyakarana- sutras and details of the derivation of many words, e.g, ईळते, विजेषकृत्, etc.

Uniqueness and sublime nature of the commentary of Dhirendratirtha becomes evident when we compare it with the commentaries on the Rigveda made by Sayana (in Sanskrit) and Satwalekar (in Hindi). Sayana refers to मन्यु as क्रोधाभिमानिदेव. Manyu is taken as the commanding deity of anger.

Satwalekar interprets Manyu to mean उत्साह or enthusiasm, and regards the entire Sukta as an ode to उत्साह. Addressing an attribute, as हे उत्साह, etc., which is after all a 'jada' entity does not make much sense. Sayana does not specify which god is the commanding deity of anger. Further, it would be inappropriate to describe the commanding deity of anger as all-powerful, as bestower of all wealth. Sayana interprets the second Rik to mean that Indra, Deva, Agni, etc., are all Manyu because all these lustrous personalities possess anger. The entire commentary seems to elevate the status of anger or its commanding deity to a lofty status. After all, anger is the result of रजोगुण and तमोगुण and it may often lead to wrong reasoning and disastrous actions. Krishna denounces the status of काम and क्रोध and urges us to regard them as our enemies.

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विध्द्येनमिह वैरिणम् ।।

Given this deeper insight about the low status of anger, how can one accept the proposition that Manyusukta is set to praise the deity of anger as a lofty entity. Throughout his commentary, Sayana interprets the word तपस् as referring to the father of the Manyu Rishi to whom this Sukta revealed. This again is obviously very naive since the Vedas would often aim at propagating the importance of penance, discipline, meditation, etc., and the word तपस् should refer to them. The commentary of Dhirendratirtha always describes तपस् to mean deep thinking (आलोचना), self-discipline and meditation कृच्छ्रचांद्रायणध्यानादयः), etc. This obviously brings sublimity to the whole message of the Sukta. As another illustration of the naivity of Satwalekar's Hindi translations, consider the meaning of हे प्रचेतः मन्यो - हे ज्ञानवान् उत्साह ! How can उत्साह possess ज्ञान ! Thus, it is obvious that the interpretations of Sayana and Satwalekar do not give to the Sukta the sublime status and metaphysical content which the commentary of Dhirendratirtha gives to it.

About Sri Dhirendratirtha

Sri Dhirendratirtha is the eighth pontiff from Sri Raghavendratirtha in the lineage of Sri Padmanabhatirtha. In his purvashrama, his name was Sri Jayaramacharya and he is the greatgrandson of Sri Lakshminarayanacharya, who is the son of Sri Raghavendratirtha in his purvashrama. The lineage runs as follows.

Sri Raghavendratirtha
(Sri Venkatanathacharaya in Purvashrama)
|
Sri Lakshmi Narayanacharya
|
Sri Purushottamacharya
|
Sri Srinivasacharya
(Sri Vadindratirtha)
|
Sri Jayaramacharya
(Sri Dhirendratirtha)

Sri Raghavendratirtha, consecrated Sri Venkannacharya, grandson of Sri Gururajacharya (who is the elder brother of Sri Raghavendratirtha in his purvashrama) at the Peetham and named him as Sri Yogindra Tirtha (1671 - 1688 A.D.). Thereafter, three brothers of Sri Yogindratirtha, Sri Vasudevacharya, Sri Muddu Venkannacharya and Sri Vijayeendracharya came to the peetham in that order, with the respective names of Sri Surindratirtha (1688 - 1692 A.D.), Sri Sumatindratirtha (1692 - 1725 A.D.) and Sri Upendratirtha (1725 - 1728 A.D). It is wellknown that Sri Sumatindratirtha was the pontiff for 33 Years (1692 - 1725 A.D.) and was famous for his erudite scholarship and contributions in the form of various works such as Bhavaratnakosha - commentary on Prameya Dipika which is the Tika of Jayatirtha on the Gita Bhashya of Sri Madhwacharya.

After Sri Upendratirtha, Sri Srinivasacharya greatgrandson of Sri Raghavendratirtha came to the peetham in the name of Sri Vadindratirtha. After Sri Vadindratirtha, his purvashrama cousin brothers, Sri Purushottamacharya, and Sri Balaramacharya came to the peetham, in that order, in the respective names of Sri Vasudhendratirtha and Sri Varadendratirtha. After Sri Varadendratirtha we have Sri Dhirendratirtha coming to the peetham of Maha Samsthan. Thus Dhirendratirtha belongs to the direct lineage of Sri Raghawendratirtha both in the purvashrama and also in peethaparampara.

Sri Dhirendratirtha was an erudite scholar in Nyaya, Vyakarana and Vedanta. In his purvashrama (Sri Jayaramacharya) he conducted the philosophical debate with Prabhune Ramasastry of Pune when Sri Varadendratirtha was engaged in the dispute - discourse (Vada) with the latter. It is authentically documented that Sri Ramasastry accepted his defeat and surrendered his whole palatial house and property, in recognition of the victory of Sri Varadendratirtha.

Sri Dhirendratirtha is known to have authored a number of works. Unfortunately only some of these are

available today. His works विषयवाक्यार्थसंग्रहः, कारकवादः, नारायणोपनिषद्व्याख्या, पुरुषसूक्तव्याख्या, मन्युसूक्तव्याख्या, लक्ष्मीसूक्तव्याख्या, अंघ्रणीसूक्तव्याख्या, गुरुगुणस्तवनटीका, etc., stand testimony to the erudite scholarship of this great saint philosopher.

Sri Dhirendratirtha was known for his renunciation and detatchment from wordly affairs. After performing puja of Mula Rama in the samsthana for some time, he relinquished the responsibility of the samsthana in favour of his disciple Sri Bhuvanendratirtha, and resigned himself for doing tapasya at Hosartitti on the banks of the Varada river. He entered Brindavana at Hosaritti on Phalguna, Sukla Trayodasi (1785 A.D.). Those who perform seva at the sannidhi of Sri Dhirendratirtha Brindavan, receive the blessings and grant of boons just in the same manner as with the seva done at the sannidhi of Sri Raghawendratirtha at Sri Mantralayam.

धरणीमण्डले ख्यातं धैर्यादिगुणबृंहितम् ।
धिक्कृताशेषवादीभं धीरसिंहगुरुं भजे ॥

CENTENARY CELEBRATIONS OF

SRI VENKATESWARA VEDAGAMA PATHASALA

TIRUMALA

JULY 5 - 8, 1999

PROGRAMME

TIRUMALA TIRUPATI DEVASTHANAMS

TIRUPATI

MONDAY, 5 JULY, 1999

9-00 a.m. Veda Goshthi

10-00 a.m. **INAUGURAL SESSION**

WELCOME ADDRESS
Dr. I.V. Subba Rao, I.A.S.,
Executive Officer, T.T. Devasthanams

PRESIDENTIAL ADDRESS
Sri K. Venkata Rao
Chairman, T.T.D. Trust Board

INAUGURAL ADDRESS
Sri J. Rambabu, I.A.S.,
Principal Secretary, Revenue Department, A.P.

RELEASING OF THE PUBLICATIONS
Sri D. Anjaneyulu
Hon'ble Minister for Endowments, Govt. of A.P.

ASIRVACHANABHASHANAM
by ***H.H. Jayendrasarasvati Swamyvaru***
Kanchi Kamakotipitham
Vote of Thanks

2-30 - 5-00 p.m. **FIRST SESSION**

VEDA : ITS RELEVANCE TO MODERN WORLD

PRESIDENT
Dr. V.R. Panchamukhi
Chancellor, R.S. Vidyapeetha, Tirupati

KEYNOTE ADDRESS
Prof. M. Narasimhacharya
University of Madras, Chennai

GUESTS OF HONOUR
Prof. N.S.R. Tatacharya
Formerly Vice Chancellor
R.S. Vidyapeetha, Tirupati
Prof. Vachaspati Upadhyaya
Vice Chancellor
S.L.B.S.R.S. Vidyapeetha, New Delhi

SPEECHES

1. VEDAS AND INDIAN CULTURE
   Prof. Adyaprasad Mishra, Jabalpur
2. MESSAGE OF VEDAS IS NOT OUTDATED
   Dr. V. Subrahmanya Ghanapathi
   Vijayawada
3. THE SIGNIFICANCE OF VEDIC SACRIFICES
   Sri Panchapagesa Sastry, Kumbakonam

OBSERVER
Mahamahopadhyaya
Sri R. Suryaprakasa Sastry, Rajahmundry

5-00 - 6-00 p.m. Veda Goshthi : Pandits and Students

6-00 - 7-00 p.m. Cultural Programme

TUESDAY, 6 JULY, 1999

9-00 a.m. Veda Goshthi

10-00 a.m. **SECOND SESSION : VEDAS AND SCIENCES**

PRESIDENT
Prof. Ramaranjan Mukherji
Formerly Chancellor, R.S. Vidyapeetha, Tirupati

KEYNOTE ADDRESS
Prof. P. Arunachalam
Vice Chancellor, Dravidian University, Kuppam

GUEST OF HONOUR
Mahamahopadhyaya
Prof. P. Sriramachandrudu, Hyderabad

SPEECHES

1. VARAHAMIHIRA AND MODERN SCIENCE
   Prof. E.A.V. Prasad, Tirupati
2. THE VEDA - A SCIENTIFIC PERSPECTIVE
   Swamy Tattvavidananda, Coimbatore
3. SCIENTIFIC ELEMENT IN THE VEDAS
   Prof. S. Lakshmana Murthy, Warangal
4. TAITTIRIYA SAMHITA-A BOTANICAL STUDY
   Prof. S. Sudarsana Sarma, Tirupati
5. GLIMPSES OF MATHEMATICS IN SULBASUTRAS
   Dr. Venkatesa Murthy, Tirupati

OBSERVER
Mahamahopadhyaya
Sannidhanam Lakshminarayana Murthy
Secunderabad

2-30 p.m. **THIRD SESSION**
VEDAS AND UNIVERSAL WELFARE
PRESIDENT
Prof. Mandan Mishra
Formerly Vice Chancellor

Sampurnananda Sanskrit University, Varanasi

KEYNOTE ADDRESS

Prof. Yugal Kishore Mishra

Secretary, M.S.R.V.V. Pratishthan, Ujjain

GUESTS OF HONOUR

Mahamahopadhyaya

Sri Goda Subrahmanya Sastry

Kanchipuram

Mahamahopadhyaya

Prof. K.T. Pandurangi, Bangalore

SPEECHES

1. VEDIC RITUALS AND WELFARE OF SOCIETY
   Prof. V. Kutumba Sastry, Pondicherry
2. YOGAKSHEMA-CONCEPT IN VEDIC LITERATURE
   Dr. Ch. Srirama Sarma, Rajahmundry
3. THE SIGNIFICANCE OF YAJNA CONCEPT
   Sri V. Gopalakrishna, Rajahmundry

OBSERVER

Brahmasri ***Dendukuri Agnihotra Yajulu***

Vijayawada

Vote of Thanks

5-00 p.m. Veda Goshthi : Pandits and Students

6-00 p.m. Cultural Programme

WEDNESDAY, 7 JULY, 1999

9-00 a.m. Veda Goshthi

10-00 a.m. **FOURTH SESSION : VEDAS AND WOMEN**

PRESIDENT

Dr. I. Panduranga Rao

New Delhi.

KEYNOTE ADDRESS

Prof. V.N. Jha

Pune

GUEST OF HONOUR

Swamini ***Sarada Priyananda,*** Rajampeta

SPEECHES

1. DIGNITY OF WOMANHOOD IN VEDAS
   Prof. K. Kamala, Hyderabad
2. LADY SEERS OF VEDAS
   Dr. Ujala Jha, Pune

3. THE ROLE OF THE WOMAN IN VEDIC CULTURE
Dr. (Smt.) Ramana, Waltair

OBSERVERS

1. *Sri Ch. Sivaramakrishna Sastri*
Machilipatnam
2. *Sri C.V. Seshacharyulu,* Hyderabad

2-30 p.m. **FIFTH SESSION : AGAMAS AND SILPA**

PRESIDENT

Prof. S.B. Raghunathacharya
Director General, S.V. Institute of Higher Vedic Studies, Tirupati

KEYNOTE ADDRESS

Dr. P.P. Apte
Chennai

GUEST OF HONOUR

H.H. Sri Ramanuja Jeeyar Swamy, Melkote

SPEECHES

1. INTRODUCTION TO VAIKHANASAGAMA
Sriman ***Vikhanasa Bhattacharya,*** Nalluru
2. INTRODUCTION TO PANCHARATRAGAMA
Prof. L. N. Bhat, Tirupati
3. INTRODUCTION TO SAIVAGAMA
Sri Sambasiva Sivacharya
Chennai
4. ***Sri S.M. Ganapati Sthapati***
Kanchipuram

OBSERVERS

1. ***Sri Madambakkam Srinivasacharyulu***
2. ***Sri S.B.L. Narasimhacharyulu***

Vote of Thanks

5-00 p.m. Veda Goshthi : Pandits and Students

6-00 p.m. Cultural Programme

THURSDAY, 8 JULY, 1999

9-00 a.m. Veda Goshthi

10-00 a.m. **SIXTH SESSION**

VEDAS AND COMPUTER SCIENCE

PRESIDENT

Dr. Om Vikas
Dy. Director, Dept. of Electronics, Govt. of India, New Delhi

KEYNOTE ADDRESS

Dr. P. Ramanujam, C-DAC, Bangalore

GUEST OF HONOUR

Prof. M.A. Lakshmi Tatacharya
Director, Academy of Sanskrit Research
Melkote

SPEECHES & DEMONSTRATION

1. PRESERVATION OF VEDIC LITERATURE
   Dr. R.V.S.S. Avadhanulu, Hyderabad
2. COMPUTERIZATION OF VEDAS
   NEW DIMENSIONS
   Prof. K.V.R. Krishnamacharya
   Hyderabad
3. COMPUTERIZATION OF VEDAS -
   MODERN TECHNIQUES
   Prof. Sathakopan, Bangalore

OBSERVERS

1. ***Prof. Rajiv Sangal,*** Hyderabad
2. ***Dr. M.M. Alex***
   Vedic India, Chennai

2-30 p.m.

VELEDICTORY SESSION

VALEDICTORY ADDRESS

Prof. Ramaranjan Mukherji
Formerly Chancellor, R.S. Vidyapeetha, Tirupati

ASIRVACHANA BHASHANAM

H.H. Sri Jayendrasarasvathi Swamyvaru
Kanchi Kamakotipitham, Kanchipuram

Ghanasvasti : Veda Pandits

Mahamangalaharati

5-7-1999 To 8-7-1999